

# THE CHINESE RECORDER AND MISSIONARY JOURNAL

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## Editorial

THE Centenary Conference, in its appointment of committees, probably appointed no more important or faithful committee than that on Bible Study. Of its work in various parts of the Empire we do not now wish to write, but rather to congratulate it, together with the Y. M. C. A., on having invited Dr. W. W. White and his party to China and on having carried out their plans so successfully. An impulse has been given to Bible study among all, foreign and Chinese, who have been able to attend the classes at Peitaiho, Chikungshan, Kuling, Mokan-shan, Kuliang, and Shanghai, as well as in Japan and Korea. Missionaries have especially prized the opportunity to join the classes offered for the normal training obtained, for all desire the most fruitful methods for use in training and teaching our Christians, old and young. The methods employed in these classes were most suggestive as models for the stimulation of thought and the substitution of inductive study and original research for the too easy rote work and lecturing methods. And withal, the deeply practical bearing of all such study on the personal spiritual life of the student was present in every phase of the work.

THOSE of our readers who were not privileged to hear the voices of the teachers from the Bible Teachers' Training School of New York, who visited China this summer, will be glad to see their faces in our pages. **The Bible Teachers' Party.** Dr. White, who is recognized as one of the foremost teachers of the Bible in the United States, has charmed every one by his personality, his enthusiasm, and his deep and thorough conversance with the Scriptures. Giving at first the impression of bringing forth truths already known, his addresses and his graphic diagrams soon lead the listener to realize that he is inculcating methods of study and lines of induction which will, if faithfully followed, yield more and more fruit. At least one great value of his work among missionaries—who are of course Bible students—has been to stimulate a habit of closer attention to the impressions which float in upon the mind from the Word, so as to crystallize them in tangible ideas. The work of his colleagues, Drs. Rogers and Sweet, and Miss Palmer, was also very highly appreciated, and it is easily apparent that an institution with a corps of such well-equipped and enthusiastic teachers cannot fail to win world-wide recognition.

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THE Kuling missionaries, having invited Dr. White to recount the inception and ideals of the school in New York, were so deeply impressed with the value of its principles and methods for China as to pass, with great unanimity, a resolution beginning as follows: "We believe that the time is ripe for the establishment in Central China of a Bible school on lines of the Bible Teachers' Training School in New York." The Mokanshan Conference endorsed this, and the committees appointed from these centres, with other delegates from the North and South and from Central China, met Dr. White in special conference at Shanghai, September 24-26, to devise further plans. All agreed that the time is ripe for such a union school, with departments for men and women, with courses for the training of all varieties of Christian workers, and with the possibility of being reduplicated in various parts of the Empire. The cardinal characteristics of such a school would be: 1. Direct and practical contact with the Holy Scriptures. 2. Prominence given to the development of spiritual culture.

3. Emphasis laid on practical work. 4. Avoidance of isolation in the education of Christian workers. 5. A large elective system. An additional fundamental principle is that which is in these days so characteristic of the laymen's movement at home, and which rang out to the world from the Edinburgh Conference, a wide and vital union of Christians of all names in this work. We offer the Executive Committee which has been formed to further these plans our heartiest good wishes.

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A CORRESPONDENT has called our attention to an unintentional error in our editorial remarks in the August number

**A Correction.** anent indemnities for damages suffered in the

Changsha riots. We were misled by the words in the article by Mr. Bitton, in the same number, where he says: "Mr. W. B. Sloan, of the C. I. M., spoke of the matter of indemnities and referred to a recent Hunan indemnity," which had been refused by two Missions and accepted by a third. It is evident that Mr. Sloan referred not to the Changsha riots, but to Shenchowfu riots in 1902, when Messrs. Bruce and Lowis were murdered.

We understand, however, that it is the distinct policy of the China Inland Mission to accept of no indemnities as a Mission. Individuals are free to do as they like about personal losses. In the matter of the Changsha losses both the Mission as a Mission and all the individuals of the Mission who suffered personal losses refused to receive any indemnity therefor.

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It is always interesting getting the viewpoint of the educated Chinese Christian and learning from him, not what

**The Chinese Viewpoint.** he is supposed to have been taught by the foreign missionary or absorbed from the books he has

read, but what notions and ideas he has himself fabricated,—based upon his Christian teaching, to be sure, but modified by his own religious conceptions. There is coming to be an Indianized Christianity and a Japonicized Christianity, differing from each other and also from the usually accepted Western idea, owing to different substratums already existent. China will doubtless eventually contribute her conception of the religion of Christ, and it will be different from the others, as interpenetrated by the habits of thought and ideas of morality

which existed before the missionary came. The following, which is taken from the *Japan Evangelist*, is given as showing the views of at least one educated Japanese minister of the Gospel. How soon will our Chinese Christian ministers be thinking and writing along similar lines? In how many minds are such thoughts, or similar ones, already shaping themselves?

People who think that the Christianity brought to this country was something that did not exist here already are mistaken. Christianity neither came down from heaven nor did it spring out of the earth. It was a product of the human heart. It was the result of certain aspirations which have always been more or less present in Japanese minds. Christianity has undoubtedly given new life to these and elevated them to a higher level. People are talking much about converting Japan to Christianity, but in one sense Japan has already been converted. In adopting Western civilization she has been unconsciously adopting Christianity. But if Christianity has been changing Japan, Japan has in her turn been changing Christianity. Japonicized Christianity is still in its infancy, but the fact that it differs in some essential particulars from Anglo-Saxon Christianity is unquestionable. That Western nations have exhausted the meaning of Christianity, have given to it all the interpretations it is capable of bearing I do not believe. Considered in the light of our traditional morality Christ's teaching has new significance. To cite one example only, the loyalty felt by our old warriors for their masters and their readiness to share troubles with those masters, a feeling we have inherited from them, is something that gives new fire to the devotion of the Christian disciple for his Lord and Master. Christianity has become Japanese, Japan has, to a considerable extent, become Christian. But the conversion is far from complete, and there are still many particulars in which Japan needs enlightenment.

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THE different problems which confront the missionary body in different lands is well illustrated by the recent action of the American Presbyterian Mission in Western Japan. To reach the upper classes and to "evangelize" the large cities seems to have been the work of the various Missions in that land from the beginning. The smaller towns and villages, including the large rural and fishing population, seem to have been comparatively untouched. The Western Japan Mission, realizing the seriousness of the situation, accordingly appointed a committee to investigate facts and report, and also suggest plans for reaching the almost unimpressed lower classes. This committee found that while the nineteen cities of this region were all occupied



by the missionary force, there were yet 3,756 villages, comprising 78 per cent. of the population, but "only 21 of them have any Christian work." And the great burden resting on the missionaries and the Christian church of Japan to-day is, How to reach this multitude of the common people, who seem so much more difficult to win over and impress than are the upper classes.

In Korea, side by side with Japan, and where we would suppose similar conditions would prevail and similar results be expected, we find the direct opposite. The common people are pressing eagerly into the kingdom, and not many mighty, not many noble are called. While in Japan it is most difficult to get a converted person to preach the Gospel to his friends and neighbors, in Korea nearly every convert seems immediately to become a seeker after souls.

In China hitherto work has seemed to prosper more among the common people and among the rural population, and in no other mission field has it been so difficult for an official or one of the upper classes to become a pronounced Christian. How rightly to divide his wholly inadequate forces, how rightly to direct the attack, so as to secure the greatest amount of good for the present and not to make mistakes which will involve in difficulty those who are to come after, are questions which must ever call forth the most serious consideration of the missionary so that his labors shall be most far-reaching for good, and for good only.

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THE Governor of Kiangsu reports to the Waiwupu that the cultivation of the poppy has been entirely suppressed in

his province and that there are now but 1,333  
**Opium** shops for prepared opium, as against 12,660 at the  
**Suppression.** beginning of the year,—a commendable report, certainly, even if we do make some allowance for the usual unreliability of Chinese official figures. But question the exactness of the figures as we may, we do not for a moment question the *bona fides* of the Chinese government in its professed desire to totally suppress the use of opium among the people. Great strides have already been made in reducing both production and consumption, though the latter can never be fully accomplished until all import from foreign countries has been suppressed. Apathetic and avaricious officials may

retard the process in some regions, but on the whole the work goes forward, and we believe it will continue to do so until the end is reached. It is an interesting fact that in the Foochow district the magistrate sought, through the missionary, the help of the Chinese pastors and helpers in pointing out places where the laws of suppression were being evaded.

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IN the political items noted in "The Month" our readers will find particulars of the terms of the Treaty of Annexation according to which Korea ceases to exist as an Empire and becomes merged into the Empire of Japan. There is an undeniable pathos in this conclusion to the schemings of some, the hopes of others, and the honest endeavors of a small band of wise patriots who emerge honorably from the conflicting conditions and happenings. The feelings of regret are intensified as we learn how the new name under which Korea is to be known (Chosen), is the Japanese form of the older term "Chaosien," "Serenity of the Morning." The pathos of the situation is accentuated by the knowledge of the general, in fact world-wide, approval with which the annexation has been hailed, and also with the very thorough manner in which the treaty provides for the absorption by Japan of the court, nobility, and government of Korea.

On the other hand we must remember that the Koreans have shown their inability to govern themselves; then the experiment of a protectorate and dual administration has been accompanied by political and economic disabilities; whilst the "spirit of suspicion and misgiving" which seemed to dominate the whole peninsula called for fundamental changes in the method of government. There is the happy prospect, under a generous and pacific policy, of the new order being recognized in time as a boon, just as to many patriotic Koreans it is hailed as a relief.

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THE wonderful progress of the Gospel in Korea and the prospects of still further successes naturally lead us to ask what the annexation means to the future of missionary effort in Korea. The contribution from Mr. Loomis in our Missionary News department will be read with much interest and thank-

**The Annexation and  
Missionary Effort.**

fulness. It is reassuring to learn that Christian men and Christian principles are not to be discriminated against in the new *régime*. Several missionaries from China have been spending their summer vacation in Korea, and from one just returned we learn that whilst many of the missionaries deplore theoretically the annexation of Korea by Japan, still, on the whole, they consider that this is probably the best solution to the problems of government which for centuries have baffled the nation. The Koreans have hitherto expected nothing from their government but graft, oppression, and injustice. The change for the better is indicated by the remark, overheard by a missionary, made to one who had suffered an injustice: "Go to the court and you may expect justice, incorruption, and dispatch."

It is to be hoped that the racial bitterness which has been so strongly marked will grow rapidly less, now that martial law has been superseded by civil law. The Japanese are developing the natural resources of the country, are establishing a non-religious educational system similar to that of Japan, and are providing a strong government which in time will doubtless be appreciated by the people. Under these circumstances there is nothing to hinder the progress of missionary effort, unless it be that the people get too contented with the material benefits which are expected to accrue from annexation.

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JUST as we go to press the programme of the first national convention of the Evangelistic Association of China reaches us, and we have printed it in our **National Convention of Evangelistic Association.** Missionary News Department. This gathering is of unique importance, as it concerns the whole missionary body—the educational, medical, and other workers having a vital interest in it. We would draw our readers' attention to the large number of Chinese leaders who are taking part and to the fact that the papers are to be given in Chinese as well as in English. We understand that the Hankow local committee are making elaborate preparations for an evangelistic campaign, which will be carried on simultaneously. For this, and the entertainment of delegates, \$2,000 has already been raised.

In next issue we hope to give particulars of results of revival in different parts of China.

## The Sanctuary

"Lord teach us to pray." Lk. xi. 1.

"Open Thou mine eyes that I may behold wondrous things out of Thy law." Ps. cxix. 18.

### GIVE THANKS

That we can "accept Christ as our teacher even for what we do not understand of His words, because so much of what He has said has already been verified in our own experience." (P. 639).

For the scientific spirit of our time which is an omen for good, because "it is honest, it is patient, it is willing for the time being to rest content with partial knowledge." (P. 640).

That we have a God "so big that the heaven of heavens cannot contain Him, and so little that He dwells in my heart." (P. 645).

For the increasing testimony of archeology to the truth of Scripture. (Pp. 646 and 652).

That we may know—that we *do* know—that God answers prayer. (P. 669).

For the good reports of the North China Tract Society and of the English Presbyterian Mission at Singapore. (Pp. 684 and 685).

For the phenomenal growth of interest in Christian work amongst men and women in the universities and colleges of Great Britain in the last decade. (P. 685).

That in Korea there has been "an average of one convert an hour since the Gospel was first planted on Korean soil." (P. 687).

For the attitude of "careful consideration of the claims of the missionary body working in Korea" shown by Japan in assuming new responsibilities in Korea. (P. 686).

### PRAY

That we may "not be too hard on our fellow-believers whose interpretation of Scripture differs from our own." (P. 638).

That we may not undervalue the importance of *real study* of the Bible. (P. 638).

That we may constantly aim "to bring our experience up to the level of the Bible." (P. 639).

That we may learn the Bible "as one learns to play a musical instrument by practice." (P. 644.)

For help in complying with "the all-inclusive condition of the highest success in prayer." (P. 670.)

For those engaged in archeological research.

### A PRAYER.

Oh Lord, our God and Father, we humbly thank Thee for the visit of Thy servants who have been in China the past summer. We would express our gratitude to Thee for the new visions we have received and the new hopes that have been inspired in us as we have listened to them. We pray Thee to bless them abundantly as they continue their labors for Thee. Wilt Thou graciously bestow the blessing of Thy directing care on the consultations and plans for new Bible training schools for China. Grant, O merciful Father, that all of us who are trying to teach Thy word may be so taught of God that we may be really able to feed Thy sheep. Wilt Thou, our Teacher, especially inspire those who are working in theological seminaries and in training schools. For the progress of Thy Kingdom and in our Savior's precious name we ask these petitions. Amen.



## Contributed Articles

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### A Right Life an Essential Factor in Understanding the Word of God and in Maintaining Faith in It.

BY REV. WILBERT W. WHITE, PH.D., D.D.

**T**HE doctrine of the Bible is according to godliness, therefore the wicked hate it. An Indian pundit smashed his microscope because it knocked the bottom out of his conception of the universe, which was inseparably bound up with his erroneous religious ideas. The Sadducees took counsel to put Jesus to death, and Lazarus also, whom He had called from the grave, because they did not believe in a resurrection. In the Epistle to the Romans Paul attributes the growth of heathenism to dislike of God. "Tell me what a man's character is and I will tell you the kind of a philosophy he will adopt," says Fichte. "It is characteristic of the human mind to hate him whom one has injured," says Tacitus in his life of Agricola. (*Proprium humani ingenii est, odisse quem laeserit.*)

"Faults in the life breed errors in the brain,  
And these reciprocally those again." — Cowper.

"The will to do is the wit to know." A quaint old Georgia preacher is reported to have paraphrased John vii. 17, which you remember is, "He that is minded to do the will of God shall know of the teaching," etc., as follows: "If you want religion, do before you get it what you think you ought to do if you had it, and it will not be long before you possess it."

Note some preliminary considerations.

There is much in the Bible which a man not living a right life may understand. The laws of language are the same in the Bible and out of it. The Bible is none the less literature because it is more than literature. The facts of geography and history which the Bible contains are as easily understood by a bad man as by a good one. Moreover, he may be an expert at

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

both textual and literary criticism and appreciate to a great extent the literary and ethical value of the Scriptures.

There is much in the Bible which a man living a right life may not understand. Such a man may even misunderstand much of the Bible. It is said of Peter and John, as they returned from the empty tomb of our Lord, that they understood not the Scriptures that He should rise from the dead, and the disciples to the last of their intercourse with Jesus had very erroneous ideas of the kingdom of God. We should be on guard to distinguish between intellectual and moral differences and should not be too hard on our fellow-believers whose interpretation of Scripture differs from our own. "We know in part and we prophesy in part."

We should be on our guard against undervaluing the importance of real study. The lens is none the less needed when the instrument is properly focused. On the other hand, it is well always to remember that the living of a simple, plain, right life, which is possible for every person, whether he be rich or poor, learned or illiterate, brings within the range of vision what no scholarship without true piety can discern. With a poor lens, rightly focused, one can gain a better idea of the landscape than with a perfect glass, improperly adjusted.

He who lives as he should is not likely to be troubled about his faith. Such an one does not need to maintain his faith; his faith will maintain him. He does not need to show how high he can hold his faith; it will appear of itself how high his faith can hold him. He who often stops to inquire, "Can Jesus Christ believe in me?" and in the light of such inquiry will regulate his life, does not need often to ask, "Can I believe in Jesus Christ?"

This position should be carefully distinguished from the doctrine of Ritschl respecting a right life and its relation to an understanding of the Word of God. There is much of truth in Ritschlianism; in fact, it is nearly all true; this is a characteristic of all successful error. The Ritschlian theory is that the facts of Christianity can be rightly understood only from the standpoint of faith and experience of redemption. The standpoint of Ritschl is throughout that of one within the Christian community. So far, good. But we cannot go with Ritschl when he says that no ideas are legitimate which do not verify themselves in experience. Ritschlianism involves the position that we are to believe nothing which our Lord tells us

which we have not first experienced as true. Thus individual experience is made the measure of knowledge and excludes all information for which we have no immediate need. Ritschlianism involves a dangerous subjectivity when experience is substituted for the facts, and the facts are allowed to be studied only in the terms of experience. The Scriptures are given high honor by the Ritschlians, but whatever place of honor may be assigned to them, they are regarded in no sense as a rule of faith. "The Gospel which Ritschlianism draws from the Scriptures is an expurgate Gospel, a Gospel divested, in deference to the modern spirit, of its supernatural accompaniments and transformed into a pattern fashioned according to man's own presupposition." (Dr. Orr in *The Ritschlian Theology*, p. 99.) Under Ritschlianism the books of the Scripture are given the freest treatment by criticism. It goes even to the extent of saying that "least of all in Christ's own words can we discover the doctrine of His Godhead." In practical, everyday life, it produces theological seminary graduates who say that they do not feel called upon to accept the teachings of even Paul or of Christ about immortality, or any other point at which conviction leads in the opposite direction.

In distinction from Ritschlianism, we accept Christ as our teacher, even for what we do not understand of His words, because so much of what He has said has been already verified in our own experience. We do not feel that we can reasonably refuse to accept such teaching of His as may not yet have had verification. Ritschlianism may be illustrated by a boy of twelve, judging concerning the thoughts of a mother as she rocks the cradle of her first-born and deciding that there are no such thoughts. We maintain that, instead of excluding from the Bible what does not tally with our experience, we should seek to bring up our experience to the level of the Bible. We should be willing to leave in the Bible that which we do not understand. It may not have been meant for us, but instead for some other age or some other person, or for us at a later time in life. Scientists pass by what they cannot understand; they are patient with what Romanes characterizes as "uncorrelated fragments of truth." They believe that a wider and later synthesis of facts will make all things plain. In a word, our position is that a right life is interpretative of the Word of God. The Ritschlian position is that a right life is determinative of what the Word of God is.

The fact that a right life is an essential factor in maintaining faith in the Word of God should be an encouragement to us as Christian workers. While there is much of malicious rejection of the truth in the world, there are many whose unbelief is due to ignorance. The condition required for acceptance of the truth may be more often met with than many are disposed to think. In his book, "Through Nature to God," Fiske says that the skepticism of our age is rather sad than frivolous, and that it drags people from long-cherished notions, in spite of themselves. Young Men's Christian Associations and all Christian agencies should act on the belief that there is in many, put there by God Himself, that which will recognize truth and respond to it when it is presented. The irreligious spirit is not universal and uncontrollable. Not all men are liars. There are many who misunderstand; they have been led to think Jesus not what He really is and the Bible what it is not in fact. We should go to them in the spirit of sympathy and helpfulness, with the assurance that there will be a response on the part of many.

The scientific spirit of our times is an omen for good. The experimental mood into which the world is more and more coming is favorable for Christian work. It invites us to a great aggressive movement in presenting the claims of Christianity. Mankind is being put into a most favorable attitude for testing the truth of the Scriptures. The scientific spirit is honest; it is patient, it is willing for the time being to rest content with partial knowledge. It recognizes the fact that obedience to known truth is the only pathway to unknown truth. It can sing most heartily the hymn which runs,—

"Light obeyed increaseth light,  
Light rejected bringeth night."

It acts on probabilities and surrenders itself to the self-evident only. That is all that Christianity calls for. No better watchwords for the universal religion can be given than those named by a clear-eyed prophet of the last generation: (1) "Self-surrender to the self-evident in science and Scripture." (2) "Imitation of the mind that was in Christ Jesus."

We are now ready for the main question:

How does it appear that a right life is an essential factor in understanding the Word of God and in maintaining faith in it? Thought on any theme is subject to physical conditions. There is a relation between right mental concepts and a



healthy body. In these days of physiological psychology, the famous saying of Juvenal, "A sound mind in a sound body," is a hundred times truer than when it was first written.

Virtue will be admitted to be not only no hindrance, but rather a help in processes of pure reason. A quiet conscience is at least an aid if not a prime requisite to a good memory. Purveyors of falsehoods are proverbially poor at recalling facts. A good man is safer than a rogue, even in the realm of pure mathematics. Who has not heard of the three-fold classification—white lies, black lies, and statistics? Virtue is an aid to vision in the realm of speculative thought. "Character only can secure intellect against egotism and pride; it is sober in self-estimate, modest before the unknown and humble before the unknowable. Intellect is in danger of being self-sufficient, all-sufficient, and therefore insufficient. Character guards the intellect against the ruinous results of vices." (Scovel.) Mr. Gladstone cites Sir Y. C. Lewis as saying: "The moral sentiments may be so ill directed as to deprave the judgment, even when the understanding is remarkably strong. Men of this sort may be great, but cannot be wise, for by wisdom we mean the power of judging when the intellectual and moral faculties are both in a sound state." Right living is a condition of the best mental processes. Courts of justice take into account the prejudices of the witness in their estimate of testimony. That Aristotle held the intellectual processes to be influenced by morals appears in the following words, found in his *Ethics*: "It is by the gradual perfection of the moral nature, and by this method only, that we are brought into that state in which the intellectual principle is able to act purely and uninterruptedly. The improvement of our moral and intellectual faculties will go on parallel to one another. Every evil habit conquered, every good habit formed, will remove an obstacle to the energy of the intellect and assist in invigorating its nature." "Nothing, nothing, but the predominating influence of high moral rectitude as the governing power in man can give that enlargement and capacity to intellect, that force of thought, that vigorous tone of sentiment, and that firmness and consistency, which are essential to the highest order of mind." (Erasmus B. MacMasters.)

If a right life is so necessary in the purely intellectual sphere, it follows all the more that it is an essential factor in understanding and, as a consequence, in maintaining faith in

the Word of God, because the Bible deals with morals. Character must, in a peculiar sense, condition intellect when the subject of intellectual exercise is moral in its nature. Moral and religious truth, unlike mathematical truth, impinges on the affections. To the proper apprehension of the former, man's moral bent, as well as his intellectual acuteness, contributes. There is, first of all, the difficulty of getting a bad man to listen to the Word of God. Attention is dependent upon the desires and the will. The attention of an immoral man to moral truth is interfered with by his desires. The action of the will may disturb, distract and finally destroy attention. Where there is no attention, comprehension is impossible. "None are so blind as those who will not see." Moreover, when a man whose eye is not single does give attention to the Word of God, he sees it through the false media of his desires. There is something of the chameleon about us all; our minds take the hue of the atmosphere in which we are living. The interpretation which we get from the Bible is too often the one which we put into it.

Our proposition is all the more evidently true when we consider the manner in which the Bible deals with morals. While it unquestionably speaks with a categorical imperative regarding wrong and right doing, it does not enter into the details of life in its specific directions. It is a book of principles rather than a book of rules, and requires the studious attention of the best that is in man to determine its application. If you want religion made easy, go to some priest and pay him to tell you what the Bible means and what you ought to do, but if you want the truth for yourself, you will find it when you, yourself, "search for it with all your heart."

We come now to the core of this matter. If further evidence of the truth of our proposition were required, we discover it abundantly provided in the origin and method of revelation of God's Word. How did we come by our Bible? Suppose you adopt the terminology of the day and say that we came by it by the process of natural selection or the survival of the fittest, that that was preserved which was best, that what found the people was canonized. But how did that which has found the people originate? Whom did it find? One of our modern mirth-makers, who is also a wise man, has said: "The constitution of the United States was not written in a beer dive on a Sunday afternoon." Much less was the Bible

written under any such circumstances. Where was the Bible written and by whom? Listen to the herdsman and gatherer of sycamore fruit from Tekoa, as he justifies his presence and message in the North Country. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." (Amos iii. 7.) It was to His servants, the prophets, to men who were living right lives, to friends of His, that God made known His will. "The secret of the Lord is with them that fear Him; He will show them His covenant." (Psalm xxv. 14.) "Holy men of God" spake; only these were "moved by the Holy Ghost." To those who would not listen, how could God speak? We should often remind ourselves of the fact of the humanness of the Bible; that it is the history of salvation, the record of life as it has been lived. The book did not make the life; the life made the book. God spoke in the prophets in olden time, and in the last days in His Son, before a single word of the record of what was spoken was penned. Our Lord, who never wrote, so far as the record goes, except upon the sand, lived and Christianity existed before any account of His life was made. All the experiences of Paul, from the Damascus Road to the Appian Way, were required to fit him for writing what is recorded in that series of letters beginning with Thessalonians and ending with Timothy. The fact is that the truth contained in the Bible did not come into the possession of man without mental and spiritual travail on the part of its recipients. They may be truly called discoverers as well as recipients of truth. We should certainly always be on guard against the error that the Word of God originated in the prophet's mind. We maintain the true supernaturalness of the Scriptures. But, like our Lord, they are truly both divine and human. The message was to the prophet, as well as to those to whom he spoke, and he doubtless did not always understand the full import of his own words. Nevertheless, it remains true that the truth communicated through the prophet took shape in his own mind at the moment of greatest desire and effort to find truth on his own part. It follows that there can be no real re-revelation without re-discovery, and this involves effort. God has provided that those who seek shall find, that in the sweat of His mind and spirit man shall eat mental and spiritual food. Emerson was not prejudiced in favor of the Bible when he wrote: "The most original book in the world is the Bible. People imagine that the place the

Bible holds in the world it owes to miracles ; it owes it simply to the fact that it came out of profounder depths than any other book." These words are true, and it follows that, as one sounds the profoundest depths of human experience, will he find the Bible and understand it. As face answers to face in the glass, so the right life, that is, the true interpretation of the Bible, is seen by the righteous looker for it. We see that which is within us ; we can give only what we possess. "To him that hath shall be given." Life is necessary to the recognition of life. "The secrets of life are not shown except to sympathy and likeness."

How much more forcible do these considerations become when we go into the Holy of Holies of the Scriptures and consider the life of Christ itself. Xenophon's narrative of the life of Socrates has been called "nothing but an abstract of his character." Schwegler, in his "History of Philosophy," says of Socrates: "His philosophy is his mode of action as an individual. His life and doctrine cannot be separated." If this be true of Socrates, how much more truly may it be said of our Lord. It follows, therefore, that only he who goes through the experiences of a right life may understand the record of it as lived which we have in the Gospels.

The Bible must be learned as one learns to play a musical instrument, by practice. It required life to produce the book ; it must, therefore, be true that only life and the same quality of life can understand the book. What man knoweth the things of a right life save the spirit of the man who is living a right life ? "The things of this world must be known," says Pascal, "in order to be loved. Jesus Christ must be loved in order to be known." He might have said Jesus Christ must be lived in order to be known. We come now most naturally to the emphasis of the fact that the Bible, as we have it, is the product of a long period of time. It contains the experiences of many men, living under different circumstances and seeing things from different standpoints. All experiences of joy and sorrow are here included. We have here in the Bible a macrocosm in a microcosm. We have here the religious experiences of the race as well as of the individual. One may not hope to attain the point of view from which all the kingdoms of Biblical interpretation can be seen in a moment of time. Only a full-orbed and patiently-lived life can interpret the Bible.



Involved in the idea of a right life is progression and activity. "To know the truth well one must have fought it out." (Novalis.) It is not wholly true that the Bible is in the main for those who have "gone through the mill," as one has said, but it must be more to them than to those who are younger. I can easily understand how the Bible is more to an old Christian than ever it was before. In his address before the World's Parliament on the "Strategic Certainties of Comparative Religions," one who has done yeoman's service for the cause of truth in the past generation, whose name will always be associated with this city (I refer to the author of the "Boston Monday Lectures"), said: "Man's life means tender teens, teachable twenties, tireless thirties, fiery forties, forcible fifties, serious sixties, sacred seventies, aching eighties,—shortening breath,—death,—the sod,—God." For every one of these years the Bible has its portion. "The appreciation of Milton," says Mark Patterson, "is one of the rewards of scholarship." The same principle is involved in this saying: "Do not be discouraged if you do not at once understand all the Scriptures." In the Bible is truth for the kindergarten grades, as well as for the university classes in the school of life.

What shall be my closing thought? I do not know how it may be with you, but I confess that every time I think of the nature and method of God's revelation which is found in the Scriptures, I am filled with adoring wonder and worship of their Author. What more convincing evidence do we require that God Almighty thinketh upon us than that He has actually gone to such pains as history shows Him to have taken to reveal Himself to man, as man could bear, by actual association with man in his humble sphere. Collins, the deist, one morning met a humble peasant on his way to the house of God. Addressing the man, he said: "Where are you going?" "To church, sir," was the reply. "And why are you going to church?" "To worship God, sir." "And, pray, what kind of a God do you worship? Is he a big God or a little God?" The peasant replied, "My God, sir, is so big that the heaven of heavens cannot contain Him, and so little that He dwells in my heart." This reply, Collins said, had more influence upon him than all the books on apologetics which he ever read.

God might have written His law on the sky; He might have framed the sentences out of shining worlds and punctuat-

ed them with centres of magnificent solar systems. But He did not do so. Into man he came. In man he comes; in prophets and apostles, yea, and in His own Son, made in our own likeness, has He revealed His will. Through man He, Himself, speaks of Himself, and of man to man. I marvel increasingly as the days go by at the nighness of the Most High. God is so much like us that He tells His secrets to His friends, and the wonder of wonders is that the obscurest one of humankind may be His friend, if he will do His will.

"How is it," said Judas, not Iscariot, "that thou wilt manifest thyself unto us and not unto the world?" and Jesus' reply was, "It is because ye are my friends."

"Since Thou art willing thus to condescend  
To be my intimate, my most familiar friend,  
Oh, let me to the great occasion rise,  
And count Thy friendship life's most glorious prize."

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## Abraham and the Kings of the East

BY PROFESSOR ROBERT W. ROGERS, PH.D., LL.D. (LEIPZIG).

**W**HAT an heroic figure he is as he stands, away on the great river-plain of the Euphrates, his face turned towards a land to which he was to go, of which he had no real knowledge, but impelled by divine and providential movement! During the whole history of the Hebrew people he seemed a great and growing figure, and he looms even bigger in the New Testament than in the Old. In that great muster-roll of heroes in the eleventh chapter of Hebrews he fills an even larger rôle than does Moses, and Our Lord adds unusual honour to his name—"Abraham saw my day and was glad"—as though the venerable patriarch, from the bare limestone hills of Palestine, saw through the dim shadows of the future the indefinable outlines of the glory that was to come. "Before Abraham was, I am." Not before *Moses* was. Small wonder is it that the Hebrew people were filled with a not ignoble pride to have had such an ancestor as he.

Now the earlier chapters of Genesis contain a number of interesting narratives that cluster around the figure of Abraham. But to modern scholarship by far the most interesting of these is contained in the fourteenth chapter of

Genesis. This chapter stands quite apart from those that precede and that follow it, and I have sometimes thought that blank space should be left in our Bible after the thirteenth chapter, that the attention of the ordinary reader might be aroused to observe that what was immediately to follow in the fourteenth chapter was something quite different in style and manner from that which had preceded. And that, again, there should be a blank space at the end of the fourteenth chapter that he might observe that this strange episode was finished and that the ordinary manner of the Book of Genesis was to be resumed.

The fourteenth chapter of Genesis indeed does not belong to any of the documents into which modern scholarship has divided the sources of Genesis. It was not written at the same time, nor by the same hands as the chapters that precede or follow it. Its opening words sound a definite note: "In the days of Amraphel, king of Shinar; Arioch, king of Ellasar; Chedorlaomer, king of Elam, and Tidal, king of nations." These words suggest at once two very interesting things: first, that the writer was obviously intending to relate the great ancestor of the Hebrews to the larger historical life of the ancient orient. He meant to say that the ancestor of his people—Abraham—was worthy to rank with these great kings, the splendour of whose deeds filled the Orient with amaze. In the second place he apparently desired to give us the date of Abraham. He felt quite sure, whoever he was, that these kings could never be forgotten. In his day it was customary to date events by the names of kings. Here were some of the greatest kings that had ever lived; they would surely never be forgotten, and so long as their names remained, Abraham's date would be known.

But both of these desires of the writer failed of complete fruition. These mighty kings were utterly forgotten; their names perished. Later oriental scholarship even was unable to identify any of them, and not a few scholars were of the opinion that kings of these names had never existed, that the names were nothing but a "figment of the imagination of a Jewish scribe." But, thanks to the excavations made in Assyria and Babylonia between 1840 and our own day, the whole case has been changed, and to this romantic story of archaeological discovery and translation and critical research I am asking you to give heed for a little while to-day.

The first discovery was made in 1886. I shall never forget it. I was then youthful in Assyriological research, and the enthusiasm which has not yet died out was at fever heat in those days. The discovery came suddenly. One of the workers in the British Museum, examining a large number of building bricks, found in southern Babylonia, every one of which contained a stamp giving the name of the king in whose name it had been wrought into some ancient structure, deciphered one of these bricks and found upon it these placid and most sadly uninteresting words :—

To Nannar his king has Kudur-Habuk governor of Martu, son of Simtishilhak, when Nannar received his prayer, built the temple E-nún-mah of Nannar for his life.

I have said, you observe, that this is uninteresting. The meaning of it simply is that this Elamite king (for such he was), having suffered a great and terrible illness had, upon his recovery, built a votive temple to the Moon God. But I have not read all of the tablet. The interest in it lies in what I omitted, for the last words of it read,

and for the life of Eri-Aku his son, king of Larsa.

Now the name Eri-Aku *looks* strange, perhaps, but it *sounds* wonderfully like Arioch, of the Book of Genesis, and it is none other than he. For the Arioch of Genesis is said to be king of Ellasar, whereas this man, Eri-Aku, is here said to be king of Larsa. Now, Larsa is the Babylonian equivalent of El-lasar, and these are one and the same person.

This new discovery and its interpretation did not find immediate acceptance on the part of all scholars. Some were doubtful. Some remained doubtful for years, but the researches of Sumeria of very recent days have proved beyond a peradventure that the names are the same and the persons identical.

Not long after this discovery there turned up in the British Museum an inscription of Arioch himself. It is not very interesting either, perhaps, though there is a certain attractiveness in having this long-lost king to speak for himself. Here is what he has to say :

Eri-Aku, the powerful man, the faithful shepherd, whom Enlil hath appointed, the preserver of Ur, king of Larsa, king of Sumer and Akkad, son of Kudur-Mabuk, governor of Emutbal, am I. To enlarge Ur, to have an exalted name,



have I humbly prayed. Nannar, my king, has heard me. A great wall, which, like a lofty mountain, men cannot pierce, which shines like a terrible light, I have built for him. His city, may it be established. His will, its name is 'Nannar fortifies the foundation of the land.'

In this inscription Eri-Aku speaks of himself and calls himself the powerful man, a delicate compliment that his father might not have known how properly to apply to his son. It is always better, as the poet has said, to allow a man to speak for himself. But our interest in this inscription lies rather in the fact that he here calls himself king of Larsa, that is, Ellasar, and that he claims to be the Preserver of Ur. That phrase brings us into touch with the account of Abraham, for Ur was Abraham's city. We seem, in other words, to be brought into the circle of the Abrahamic environment, and we might hope that something else would, some day, turn up to shed more light upon this interesting chapter. But we have, in any case, recovered one name. The name Arioch is not the "figment of the imagination of a Jewish scribe," but the veritable name of a real Oriental king.

At this point research stopped, for a while, for men did not realize that all the while another of the names of these kings was lying before them in many Babylonian inscriptions, but so changed as to be unrecognised. This name was the name of Hammurabi. Now Hammurabi neither sounds nor looks like Amraphel, yet one of my own teachers, Professor Schrader, of the University of Berlin, had the boldness to suggest that Hammurabi was, in reality, the Babylonian equivalent of the Hebrew Amraphel. Few accepted this identification, but when the name of Hammurabi turned up in various spellings, such as Ammurabi, and again Ammurapi, men began to see that in the latter instance at least it sounded a good deal like Amraphel. And later the 'l' on the end of Amraphel was accounted for as a Hebrew proposition in a somewhat unusual Hebraic grammatical construction. More scholars began to believe that Hammurabi was Amraphel, though some, myself among the number, long resisted this suggestion; some of us, perhaps, believing that it was almost too good to be true. But all are now convinced that Amraphel is Hammurabi and Hammurabi, Amraphel.

And now, having come thus far, inscriptions of Hammurabi seemed simply to pour in upon us. Day by day, as

these inscriptions were deciphered, his figure grew more distinct and his fame more abounding. We saw him in some of his inscriptions as the great conqueror who had elevated the city of Babylon into a world-wide power and made it magnificent to accord with its influence. In other inscriptions we saw him as a careful and conscientious ruler, who attended to all the minor details of the government. Here, for example, is an inscription of his which illustrates the wonderful way in which he controlled even the smallest affairs of his kingdom :

Unto Sinidinam say, Thus saith Hammurabi. Ilishu-ibi, the merchant, hath informed me, saying, "I lent thirty *gur* of wheat to Sin-magir, the governor, and I hold his receipt for the same; for three years have I besought him, and he will not repay the wheat." After this manner hath he informed me. I have beheld his tablet and Sin-magir shall pay the corn and the interest thereon, and thou shalt give it unto Ilishu-ibi.

In this inscription we see that Hammurabi made even his own governors pay their honest debts, and from such inscriptions as this we get a new impression of the greatness of his rule and its thoroughness. But let me cite another little extract :

Unto Sinidinam say. Thus saith Hammurabi. I wrote unto thee bidding thee send Enubi-Marduk into my presence. Wherefore then hast thou not sent him? When thou beholdest this tablet thou shalt send Enubi-Marduk into my presence. Look to it that he travel night and day and that he arrive speedily.

Poor Enubi-Marduk! I don't know what he had done, but it is perfectly evident that serious trouble was in store for him.

I might go on by the hour reading inscriptions of the Great King concerning matters of high state, but I am sorely tempted to relieve the tedium of these moments by reading an inscription of another kind, found among these. It begins, "To Bibea" (that is the name of a woman), and the writer is called Gimil-Marduk (and that is the name of a man). Why should we find a letter written by a man to a woman amid all these serious things? I do not know. And I am almost ashamed to read it. But English and American writers within the last quarter of a century have published so many letters of a private character that I succumb to the temptation to read this little note :

To Bibeá, Thus saith Gimil-Marduk. May the Sun-God and Marduk, for my sake, preserve thy health forever! I have sent (to enquire) for thy health. Tell me how thou art. I went to Babylon, but did not see thee. I was greatly disappointed. Send me the reason for thy leaving that I may be cheered. In the month of Marcheshwan come to me. For my sake keep well always.

Now, I know perfectly well what was the matter with Gimil-Marduk!

So the discoveries concerning Hammurabi went on until, in the winter of 1900, M. Jaques de Morgan startled the world by discovering a splendid ancient monument—a block of beautiful black basalt, over six feet in height, covered with an ancient Babylonian text, which proved, when it was translated by Father Scheil, to contain two hundred and eighty-five laws and to be the law-code under which Hammurabi governed his empire. I wish I had time to read to you a large number of these laws. I can only give some specimens of them, and must refer you for your further information to the translations of the Code which have been published by Winckler in German and by Dr. C. H. W. Johns in Hastings' Bible Dictionary, and by Professor Robert F. Harper, of the University of Chicago, in a separate volume. Some one of these translations will be easily accessible, and I recommend you to give yourself the pleasure of reading them.\*

From all these various sources we have gradually acquired an appreciation of the greatness of Hammurabi and some understanding of his position in the world. And all that we have learned of him, let us remember, applies to Amraphel. The light that flows from Hammurabi's inscriptions illumines this fourteenth chapter of Genesis.

But great as all this has been, scholars still sighed for more information. It would be so interesting to know as much about Chedorlaomer, king of Elam, as we now know of Amraphel, king of Shinar, but, alas, no inscriptions of Chedorlaomer have been found. The name, indeed, has been identified in its component parts, for Chedor is now ascertained to be the Elamite word Kudur, which we have already had in Kudur-Mabuk. Many other Elamite kings bore names compounded of this word, which means 'Servant of', or

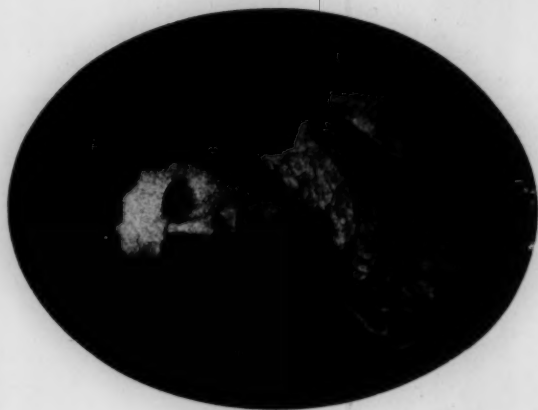
\* The lecturer here read a number of the Laws.

'Worshipper of'. The other part, Laomer, which appears in the Septuagint under the form of Logomor, corresponds to the Elamite word 'Lagamaru', the name of an Elamite god. We know, therefore, that Chedorlaomer is a true Elamite name, and I have no doubt that some day inscriptions of Chedorlaomer himself will be found.

The last of these names, Tidal, king of nations, has not certainly been recovered, though a somewhat similar name has been found by M. Pinches upon a late Babylonian inscription. Further discoveries may elucidate this name, but I am too cautious to think that anything certain has yet been made out concerning it. But even without this, the recovery of Amraphel and of Arioch and the identification of the name Chedorlaomer; these have set the fourteenth chapter of Genesis in a new light. And for this we ought to be grateful. Some men have, indeed, exaggerated the importance of these discoveries. They have gone so far as to say that these discoveries *prove* the historical accuracy of the whole chapter. This is an improper use to make of archaeological evidences. They do not prove the historical character of any single fact in the chapter. They do show, however, that the writer or compiler of this chapter was familiar with the names of those kings, and it is a fair presumption that if he had access to historical material dealing with these reigns (for he certainly seems to have got his historic facts correct about the relationship that these kings bore to each other), Arioch was an Elamite prince reigning in Babylon, and he was conquered by Hammurabi, as Hammurabi on the inscriptions declares. The whole historical environment has become reasonably clear to us, and it ought gladly to be admitted that this process of restoration has worked for the benefit of the fourteenth chapter of Genesis. Let us not make extravagant claims, but rejoice in the results we have attained. Personally, I have no doubt whatever that Amraphel is an historical character, and it seems to me that these discoveries make it much easier to accept that than it used to be. They do not prove, indeed, anything definite concerning Abraham's life, but they surely increase our confidence in the care and skill with which the fourteenth chapter of Genesis was put together. Indeed, all these discoveries have increased our admiration for the historical writers of the Old Testament. They used the materials they could secure; used them







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conscientiously and skillfully, and the discoveries surely permit us to claim that the historical literature of the Hebrews stands far in advance of that of any of their contemporaries. To have reached this conclusion is of inestimable value in troubled days like these of ours.

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## The Advantages of a Biblical Theism

BY REV. LOUIS MATTHEWS SWEET, M.A., S.T.D.

**A**T first blush it would seem much easier and simpler to undertake the defence of a purely speculative theism than to attempt the defence of the vaster and more complex Biblical doctrine. It is the purpose of this paper to present reasons for the conviction that on the contrary the defence of Biblical theism, with all that it implies as to the character and being of God, is the strategic policy for the hour. Dr. Orr exhibits good generalship when he says: "If I undertake to defend theism, it is not theism in dissociation from revelation, but theism as completed in the entire Christian view."

The alternative to Biblical theism is a purely speculative theism. It is of course possible to attempt construction of an eclectic system, which is partly Biblical and partly speculative, but in so doing one must determine whether the Biblical or speculative principle shall be made fundamental, so that the alternative already stated practically remains. The common basis and necessary principles of all truly speculative theisms are two: first, the rejection of the principle of external authority as implied in the conception of revelation; second, confidence in human reason as the source of truth as the final standard of authority. My first remark is that the only theisms which have any warmth and attractiveness are not purely speculative, but are eclectic and therefore indeterminate, usually owing to the Bible the very qualities to which whatever attractiveness they have is due. I shall adduce one example in support of this contention.

Mr. John Fisk in his essay on the Everlasting Reality of Religion affirms as religion's first postulate: "The quasi-human God." Concerning this postulate Mr. Fisk says: "Take away from our notion of God the human element and the theism instantly vanishes; it ceases to be a notion of

God." But if you ask what rational justification there is for this notion apart from the Christian revelation, from which it is derived and in which it has a basis and historical fact, there is no answer except this: That the notion is essential to theism. Mr. Fisk continues: "Some ingenious philosopher may try to persuade us to the contrary, but the human soul knows better; it knows at least what it wants; it has asked for theology, not for dynamics, and it resents all such attempts to palm off upon it stones for bread." This is not particularly convincing. This rationalistic theism has incorporated an element which it has taken as a postulate of faith, or as a demand of the religious nature from revealed theism, and the two elements are not harmonious. From the point of view of revelation, the belief in the humanness of God is eminently rational; from the point of pure speculation it is an evident and undeniable superstition.

My second remark is that speculative theism is hopelessly at odds upon its fundamental doctrines and even upon the principles of its procedure. Without specifying names, it may be said by way of summary that speculative theists are in conflict with one another upon the three fundamental points—the personality of God, the goodness of God, the immortality of man. In addition to this, theisms divide with reference to the methods by which the speculation itself should be conducted. Dr. Caldecott, in the preface to his book on "The Philosophy of Religion," makes the following remark: "The literature of the philosophy of religion is composed of exposition, differing from each other in various ways, and yet each professing that it has secured the true solution of the problem undertaken." An accompaniment of this claim is the confidence equally assured on the part of these writers that other explanations fail. The general conclusion to be drawn from this situation vitally concerns us. Dr. Caldecott states the conclusion to be drawn from these facts thus: "There must arise in every serious mind a sentiment of sadness when contemplating the variations in man's confidence in his natural faculties in relation to the knowledge of God. After every rising to a crest of confident assurance there seems to follow a decline more or less deep, touching sometimes the bottom, when resort is made to revelation alone."

The very wording of this statement leads us directly to the fundamental vice of speculative theism, to which all these



discouraging features are due. This is nothing less than a radical misapprehension of the nature and limitations of reason and its function in religious thought. There are three results by which the subtle misapprehension exhibits itself: first, an incorrect and misleading distinction between reason and revelation; second, a misleading application of the comparative method; third, the loss of the divine significance of the history of Israel and its outcome in Christianity, which involves the loss of a philosophy of history and an adequate and satisfying theism. Let us take these briefly in order.

First, according to most speculative theists, reason is to be considered a faculty which is expected of itself to furnish us with positive information concerning the supersensuous world while revelation is taken to be a supplementary or at least independent source of information, which is to be tested in accordance with principles derived from reason. This distinction cannot be maintained for two reasons: first, reason in all matters of fact is conditioned by experience, and is not an independent source of information in any department. While it conditions all knowledge whatsoever, it furnishes no knowledge save of its own laws. In other words, it is a purely formal faculty; second, revelation is primarily a form of experience which must be rationally apprehended and rationally interpreted even in order to be recognized as such. The failure to recognize this relationship between reason and revelation has caused incalculable damage in religious thinking. Reason has been set up over against revelation as a source of knowledge, and revelation has been looked upon as an asylum of refuge from blank negation in the failure of unaided reason.

Here is Dr. Caldecott's definition of revelation: "By revelation is understood a sphere of truth, of knowledge, or matter of belief, not given through natural faculties—either moral, intellectual or other—but through extraordinary channels attested either by external credentials or by internal evidence." (*Philosophy of Religion*, page 400). Could anything be more absolutely mistaken than this? There is and can be no body of truth which is not given to man's natural, moral and intellectual faculties. He has no others. The distinctive feature in revelation is the approach of God within a sphere of our apprehension and the consequent disclosure of His character and purpose. No revelation is possible except upon the

supposition that man's spiritual faculties are applicable to the task of apprehending God. Rationalistic speculation, in thus divorcing reason and revelation, arbitrarily cuts off from the operation of reason a vital portion of human experience. It is not strange therefore that its results are unsatisfactory.

The second result of this misapprehension is an improper application of the comparative method. If we can be allowed to give to the Bible a normative value as being the record of the most distinctive religious experience of mankind, more especially if we may resort to the religious consciousness of Jesus Christ as ultimate and supreme, the outcome of our thinking will be far different from what it will be if we ignore the distinctive qualities of the Scriptures and adopt the method of averages. The question which we are bound to ask is this: Does religion validate itself, and does religious development among men issue in a result upon which we may rest in assured confidence? If we could confine our attention to the movement recorded in the Bible, it would be relatively easy to return an affirmative answer to this question. But if we deny any special significance to this movement, we are compelled to balance the highest with the lowest. While we remember the Father God of Jesus, we are compelled to think also of the fetish temple Heterae, the reeking altars of human sacrifice, and all the other vagaries and corruptions of the religious temper which stain so many pages of religious history. The outcome of this method is to leave all positive religious conception shrouded in a baffling haze. Prof. James tells us at the end of a prolonged discussion of religious experience, that "the only thing that it unequivocally testifies to is that we can experience union with something larger than ourselves, and in that union find our greatest peace" (*Varieties of Religious Experience*, p. 525). This conclusion is not without value, but it hardly constitutes a Gospel for a world of doubt and sin.

The third consequence of this fundamental confusion of thought, which speculative theism has adopted as a fundamental principle, is a practical loss of the testimony of history to theism. Without the Biblical record of a divine and essential movement in history, culminating in a divine and central person in whom the meaning of that history is accomplished and revealed, there is no such thing possible as a religious philosophy of history. We need such a doctrine of man as the Bible gives to explain history at all. We need

such a person as the Bible interprets Christ to be, the living Lord and the centre of the Kingdom of God, in order to explain history as the work of God. As Prof. Bavinck says, without Christ "immediately history falls to pieces. It has lost its heart, its kernel, its centre, its distribution." It is thus evident that speculative theism is rooted in a fallacy and issues necessarily in manifold disappointment. We have reached this conclusion without even glancing at the agnostic attack which bears most heavily upon speculative theism because it denies the competency of the speculative faculty to reach spiritual truth. The scepticism of such leaders as Huxley and Tyndall, to say nothing of more speculative if not more pugnacious opponents of religious philosophy, drives into the very centre of speculative theism in the affirmation that the deepest and most complex Christian dogmas add nothing perceptibly to the difficulty of the theistic affirmation while they weaken its positive significance and religious value. (See letter of Huxley to the Dean of Wells, quoted by Gore: *Incarnation in the Son of God*, p. 266).

Now on the speculative basis we can successfully dislodge the agnostic from all the positions he occupies, save one. This one, however, is a stronghold from which speculation cannot dislodge him. As a matter of fact, the Father God of Jesus cannot be obtained by mere speculation apart from that type of experience recorded in the Bible and centering in Jesus Christ. The goodness of God is a postulate of the moral reason, and demands the person and work of Christ interpreted as divine for its support and justification. Mere logical inference breaks down from the manifoldness and contradictions of the world. We have thus been led directly to the point, upon which in conclusion special stress should be laid—the advantages of a Biblical theism.

Speculative theism is interested equally with Biblical in affirming the personality and Fatherhood of God. It is plainly to be seen that without personality in God religion is an impossibility. It is also evident that speculative theism has always struck a more or less uncertain note as to the divine personality. The reason is not far to seek. The idea of personality in God necessarily implies revelation, which is personal self-disclosure. The only possible evidence that God is a person is that He enters into personal relations and manifests Himself as a person. This is why the denial of revelation

always carries with it uncertainty as to the personality of God. The Bible affirms two things : first, that apart from revelation, that is, apart from definite personal acts of self-disclosure, God cannot be known by man. In essence He is and must forever remain inscrutable. Thus far the Bible might be used as an agnostic's manual. Second, it affirms that God has actually revealed Himself so that on the basis of His own acts and declaration we may know that He is personal and living. This is the only rational theism. Biblical theism therefore can be rejected logically only on grounds that deny the personality of God ; that the acts ascribed in the Bible to God are God's acts can be denied successfully on no other ground than that God does not do personal acts, that He does not condition Himself in space or time or enter into relations with men in history.

Now the term fatherhood adds to the conception of personality, the higher and nobler quality of benevolence. The term implies both sovereignty and beneficence in a peculiar combination. It involves the idea of a kinship between God and man of such a nature that His sovereignty over men is to be realized in the free and filial attitude to those who have become His children through His own acts of grace. There are two difficulties in the way of accepting this conception of God—one theoretical and the other practical. The theoretical difficulty is this : it is very hard to see how so broad and far-reaching an affirmation concerning the essential being of God can be made upon the basis of relationship established in time by the act of creation. Is He Father only to the human race ? Does His fatherhood find its only correlative in a creative, finite, and imperfect sonship ? If He is eternally and essentially father, if He is in very essence love, where is the eternal Other in whom that love eternally finds satisfaction ? This may not seem a formidable difficulty, but for speculative difficulty it has proved almost a fatal *impassé*. Even Martineau, mightiest and most ethical of speculative theists, feels compelled to postulate in eternal matter an Other to God's eternal self-consciousness. So difficult is it to maintain the conception of the solitariness of God in eternity that Unitarianism has shown almost an irresistible tendency to pantheism. The practical difficulty which is far more serious is this : What conclusive evidence have we in the history of our world that God is in very truth our Father ? It would seem that the only convincing evidence of God Fatherhood must be found in some



historic situation in which His love finds convincing expression through His personal participation in our experiences. To aid us in meeting this difficulty we have the affirmations of the prophet concerning the goodness and love of God and the theistic faith of Jesus. But in neither of these, interpreted simply as human testimony to a divine fact, have we what the heart demands, an actual, concrete, personal participation of God in the experience of man. Now facing these two difficulties we are convinced that the only satisfactory answer to them both is to be found in the Biblical doctrine of the tri-unity of God which guards at once the personality and the Fatherhood of the Divine Being. This great doctrine guards at once the perfection and the supremacy of God. It meets the serious difficulties which are involved in the doctrines of creation, and it brings the proof which the heart demands of God's love for man. In affirming an essential distinction between God and the world, theism has created a chasm which speculation has never been able to bridge. The alternatives seem to be dualistic theism in the sense of Prof. James, or pantheistic identification according to Hinduism. The deity of Christ here is our only refuge. The doctrine of creation through Christ answers the chief objections urged by such as Prof. James on the ground that it implies an external fabricator of the universe, which is not at any moment of time a finished product, but is a ceaseless process of becoming, is operated in accordance with immanent law and implies an indwelling reason. Dr. Strong deals forcibly and finally with this object thus: "The transcendent God is working through Christ in the whole creation and revealing Himself according to an ever unfolding plan. Creation is just as much his work as it was before, but it is creation from within, if I may use a special term of that which has no relation to space." (*Christ in Creation and Ethical Monism*, p. 71).

The question as to God's self-limiting and self-relating act in creation is solved in the same way. When we ask how can the absolute relate Himself, how can the eternal perform a temporal act, the answer is, to put it in the words of Principal Fairbairn, "God is never out of relation; it is His nature to be related, and He cannot be without His related states and distinctions. What we call the persons of the Trinity are activities, emotional, intellectual, ethical, always related and always in exercise. The absolute is not near indifference, or

substance homogeneous and indiscreet, but infinite differences belong to His nature. Creation was for God not the beginning of action; He was by nature active because a Godhead. The supreme difficulty as to the creative activity of God is thus solved in this supreme mystery of Biblical theism.

It remains for us in a few sentences just to deal with the practical difficulty already mentioned. The final disposition of this question as to the Fatherhood of God depends upon the significance we are able to give to the career of Jesus. The question is this: In the theistic faith of Jesus, have we simply the testimony of one more prophet who voices representatively the love of God, or have we in Christ the historic participation of God in the experience of man? Apart from the interpretation which is involved in the evangelical doctrine of Christ's person as the Incarnate Son of God, Jesus becomes the prophet of Nazareth and His belief concerning God becomes our entire Gospel.

That Jesus of Nazareth was a convinced theist must mean much to the seeker for truth, but it must be remembered that by the terms of this definition all that we have in Christ is a *human being's judgment and testimony as to the character of God*. And if, first, His confessed moral and spiritual greatness give unique meaning and weight to His testimony, on the other hand His poverty, distress and shame, all the horrible injustice of a tragic career as the reward of unexampled fidelity to high ideals, must be added to the already portentous sum of the world's unexplained woe. It cannot be added to the other side as an element and a decisive element in the solution of the most difficult of all theistic problems. For the very burning core of that question lies in this: that, seemingly, God thrusts us into a furnace where He Himself never walks; He lays upon us burdens which He Himself never bears.

And that Jesus of Nazareth—"the best we know" in Prof. Foster's not too appreciative phrase—suffered, died and was harried to death supreme and central in the annals of human crime, does not help us—indeed quite the contrary—for it has been well and truthfully said: "The cross is either the life of our religion, or it is the death of all religion. Either it is the supreme atonement, and so the final guarantee of God's Fatherhood and its victory, or else it is a mere martyr death and so an eclipse of that Fatherhood, its greatest historic eclipse, which would mean its extinction." Principal Forsythe,

who quotes this paragraph, says: "Christ would then have publicly trusted a God who did not publicly give Him the victory" (*Cruciality of the Cross*, p. 68). And I should add still further that it adds one more supreme instance to the occasion when God seems to lay upon the shoulders of others that which He Himself never bears.

This thought, that God is above and outside the range of creaturely grief and pain, may be taken as the real cause of most of the sincere unbelief in the history of the world. In the vivid story of an outlaw hiding among remote cliffs of the Pyrenees occurs this sentence, spoken when the fugitive looks down unseen upon his foes: "I am as safe here as God in His heaven." Perhaps the skillful narrator imagined this sentence as appropriate to the situation, but it has a smack of reality as if it had been taken from the lips of men. At any rate it expresses a genuine feeling. God seems so safe in His heaven while we are exposed to the bludgeonings of fate. For the bitter waters of this Marah of unbelief, theism, without the deity of Christ, has no branch of healing.

It is only when we define Christianity in such a way that Christ's deity and true incarnation become central and essential that we can guard the doctrine of God at this point where the heart of man is apt to make its most strenuous revolt. "Then," to use the words of Van Dyke, "we can look up to a God who is not impassible, as the speculations of men have falsely represented Him, but passible, and therefore full of infinite capacities of pure sorrow and saving sympathy. Then the dumb and sullen resentment which rises in noble minds at the thought of a universe in which there is so much helpless pain and hopeless grief, created by an immovable Being who has never felt and can never feel either pain or grief—that sense of moral repulsion from the idea of an unsuffering and unsympathetic Creator which is and always has been the deepest, darkest spring of doubt, fade away, and we behold a God who became human in order that He might bear, though innocent and undeserving, all our pains and all our griefs." (*Gospel for Age of Doubt*).

It is thus clear that speculative theism is at a great disadvantage, even speculatively, over that full-orbed Biblical doctrine of God which finds in Jewish history, and preëminently in the person of Christ, the concrete and historical basis for belief in the goodness and living personality of God.

## The Gospel by Matthew

BY MISS CAROLINE L. PALMER, B.A.

**T**HE woman who said that her Bible threw a great deal of light upon her commentary must have been studying the Gospel by Matthew. This book is its own best interpreter, and the best service that one can do for another is as quickly as possible to send them to the book itself to find some of its riches.

It certainly is fitting that the book which stands first among the Gospels is the book which most completely shows: "The Old is in the New revealed, the New is in the Old concealed."

One might take a first step in the study of this Gospel by noting two verses discovered by Dr. White. The outline of the book is based upon an expression found in each:

iv. 17. "*From that time began Jesus to preach and to say: Repent ye, for the kingdom of heaven is at hand.*"

xvi. 21. "*From that time began Jesus to show unto His disciples that He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes and be killed, and the third day be raised up.*"

With these expressions in mind the book is divided into three parts:

i. 1 to iv. 16. Period of Preparation.

iv. 17 to xvi. 20. Period of Proclamation.

xvi. 21 to xxviii. Period of Propitiation.

Before proceeding further, the value of the outline is made much more clear by a study of the events immediately preceding and following each of these verses.

The study of the individual chapters naturally follows, and it might be suggested that the study should begin at the beginning and not in the middle of the first chapter.

The first step in the study of a chapter is to become familiar with the material, and based upon that should be a series of observations. These could be hastily noted as follows:

1. The book presupposes a knowledge of the O. T.
2. Insertions: Names of brothers, women, Gentiles.
3. Ruth suggests relation of Gentiles, and the wife of Urijah the record of sin in the life of a great king.



4. Historical notes: The Period of Kings, begun in David; the Period of Babylonian Captivity.
5. The omission of well known kings.
6. The division into parts; 14 generations each.
7. The prominence of Joseph.
8. The stated purpose of the coming of Jesus, i. 21.

The making of these and other observations leads one at once to the question, What is it all about? Is there a purpose, or is it a bringing together of unrelated facts? What are some of the conclusions from a study of Chapter i? One is fairly sure that three significant facts will be developed.

First. The *Humanity of Jesus*, not as an example of a model life. The purpose of the incarnation is stated at the outset, i. 21: "It is He that shall save His people from their sins." It is the same as the statement made by Paul in Romans viii. 3. In what way will He do it? Can He do it? and when will He begin? These are some of the questions that must be kept continuously in mind.

The second obvious purpose is to show how Jesus came to be recognized by the official title "The Messiah." Matthew shows that he had a right by virtue of relationship to Joseph to the throne of the house of David.

The third development—the Divine Claim—*Immanuel*, or, God with us. The kings and prophets of old have realized that "Some one was coming." As Joseph Parker said: "Even in Genesis the leaves are stirring." At length it dawned upon the men of His generation that Jesus was the Immanuel, the Incarnate Son of God, in truth "God with us." Read Jno. i. 14 to notice that the word "dwelt" is the word "tabernacled." God came to men in their tabernacle and temple service even as he said: "I will dwell with them," but He was desirous of coming nearer still in order that He might dwell within us; this He could not do until He was first "God with us."

One of the most helpful ways of studying the chapters of the Bible is to outline them. The selection of a theme after a careful reading and study is quite essential. Several could be suggested for Chapter I. One may be sufficient for illustration.

The Origin of the Messiah:

- (1) Legal Ancestry.
- (2) Human     ,,
- (3) Divine     ,,

It is often helpful to choose a name for the chapter. Chapter i might be the Joseph or the Immanuel chapter; the attempt should always be made to select a name that distinguishes this chapter and could not be given with equal claim to any other chapter. The key-verse of the chapter may also be chosen: i. 21 seems to be the most natural one. The chapter presupposes a considerable knowledge of, and interest in, the O. T.; a study of the chapter leaves us with much to expect in the development of suggested topics. We must look for more of the O. T., our interest is aroused in the Gentiles, we are expecting a King, a Son of David, to sit on His throne forever, we are looking for the fulfillment of the covenant promise to Abraham and a fulfillment, as well, of the eternal purpose of God which He purposed in His Son. The chapter divisions are only for convenience; often they do not properly relate the subject matter. Matthew's Gospel is so sharply defined topically that it is one of the easiest books of the Bible to study and outline and to retain in the memory.

The same method may be followed in the study of Chapter ii as Chapter i; a careful reading to note the points of observation, the purpose and the continuity of thought. The Council of the scribes and Pharisees little realized how many sessions they would have concerning Jesus. Matthew gives a record of many; one even after the resurrection. The technical preparation of these men, the insistence upon the letter, but the utter barrenness of spiritual apprehension, is very striking throughout the book.

The interest in the chapter is aroused first around the Child King, the search for Him and the results of the discovery in Bethlehem, the large number of O. T. passages brought forth, the homage of the Gentiles who gave to Jesus the title King of the Jews.

That Jesus the prophet from Nazareth in Galilee could be the Messiah is unthinkable; yet Matthew begins to show: 1st, how the birth was in Bethlehem; 2nd, how the providence of God in the protection of this Child from evil political intrigue gave Him a home in Nazareth, hence the title, the Nazarene. The chapter might be called the Nazarene Chapter, the Wise Men, or the Child King. In the limits of this paper it is impossible to study in detail each chapter, but one might summarize this first period of preparation. Jesus had the ancestry of the Messiah, Birth-place and Childhood Experiences, the

Forerunner of the Messiah, the Testimony of the Father, the Sinlessness of the Messiah, the very Working Place of the Messiah.

In perfect accord with the past He came, and in this period of thirty years entirely satisfied every claim with reference to His Messianic career.

The second section—iv. 17—xvi. 20. The Proclamation Period should be noted first of all for the topical arrangement of the material. A significant discourse—the Sermon on the Mount—is first given ; in it this Jewish Gospel shows : First, the relation of Jesus to the law and the prophets, “I came not to destroy, but to fulfill,” the further explanation by the full interpretation of specific laws, the contrast brought out as he began with the law, “Thou shalt not murder,” and the conclusion, “Love your enemies.”

There was also in the discourse a very clear explanation of the true meaning of righteousness, a development of the principles of the kingdom, and a revelation of what the Fatherhood of God involved. Following the discourse, which shows his authority in teaching, Matthew gives in viii. and ix. a group of ten miracles, showing the authority of Jesus in His works as well—even to the forgiveness of sin. The next section—Chapter x—is entirely occupied with Jesus and the twelve, the delegated authority, and the future as outlined by Jesus.

Chapters xi and xii are occupied with some of the results. He is misunderstood even while carrying out the Messianic program. This generation is heedless of His message, and the Galilean cities refuse to repent. Out of it all Jesus speaks: “All things have been delivered unto Me of My Father ; come unto Me.” In view of the apparent failure Jesus makes the largest claim for relationship with the Father and offers the most authoritative invitation to the world. Either He is thoroughly deceived or else He knows, as Son of God, whereof He speaks. The challenge to His relationship with God follows. They accuse Him of breaking the law of God, they claim that the origin of His power is satanic, they disprove His claim until He produces a sign. In answer Jesus makes the largest claim—Lord of the Sabbath, greater than the temple, stronger than Satan, greater than Jonah, greater than Solomon, one day to rise from the dead. The enemy has been foiled in the attack, and Jesus shows the real test

of relationship to God is obedience to His will. A series of seven parables follows, indicative of the growth of the kingdom, of Jesus' interpretation of the times through which He was passing, and of His triumphant hope. From xiv. 1 to xvi. 20 one can see the continued withdrawals of Jesus, the training of the twelve and the disclosure to them of the false leadership of the day: Matt. xv. 14, "Let them alone; they are blind guides," and xvi. 12, "Beware of the teaching of the Pharisees and Sadducees." The section should be studied very largely in the light of the training of these men and the culmination at Cæsarea Philippi. Away up in the north Jesus puts to them that most significant question, "Who say ye that I am?" The answer of it was most inspiring to Jesus. "Blessed art thou Peter," for at last to them had come from the Father Himself the teaching. To Jesus it means the inauguration of His kingdom as He hands over to Peter the keys of the kingdom and gives to him the authority in the relationship of heaven and earth. It is also a moment of triumph, for the gates of hades themselves cannot prevail against it. This Cæsarea Philippi experience was one of the great moments of history. Jesus can now prepare to go away in order that He may come again; hence He begins to prepare the twelve as we see from xvi. 21.

The third section—from xvi. 21 on—has many important parts. The continued teaching of Jesus in respect to His death—xvi. 21; xvii. 22, 23; xx. 17, 28; xxi. 38, 39; xxvi. 2.—the prominence of it is all out of proportion unless there is some significance in it.

A second prominent feature is the testimony of the Father on the Mount of Transfiguration, not only an endorsement of the confession of Peter—"This is my beloved Son,"—but an investiture of authority above all other teachers and leaders, "Hear ye Him."

A third feature of the section is the reconstruction period in the lives of the disciples—to make them understand the underlying principle of death, to help them to believe that true greatness did not consist of earthly glory and pomp, but of service, to lead them to a right relationship toward men, and to show the possibilities offered to men who knew a unity of purpose and of love.

A fourth feature is the account as given by Matthew of the last week at Jerusalem, the self-assertions of Jesus, the



terrific attempt made by enemies to overthrow the influence and authority of Jesus, and the final resort to physical force. The lament of Jesus over Jerusalem is the concluding lament after a series of denunciations of the scribes and Pharisees. Jerusalem is desolate, the temple is overthrown, xxiv. 2, but the end is not yet!

Matthew's account of the death of Jesus is in line with the rest of his book. A vivid picture is drawn of the scribes and Pharisees in their final efforts and their resort to every form of intrigue. The prophetic words of Jesus are given, the voluntariness as well as the purpose of the death in the inauguration of a new covenant, and the final outcome of the trial, the dramatic Pilate, and the Jewish nation assuming the responsibility for its own and succeeding generations, xxvi. 24, with which compare Acts v. 28.

In studying the account of the resurrection one is struck first of all by the brevity. No attempt seems to be made to prove the fact of the resurrection. The final council of the Pharisees and the attempt to evade the truth occupies one portion. In striking contrast is brought out the assembly of Jesus again on a mountain in Galilee, xxvi. 32, xxviii. 6, 7, 10, as He had said.

With striking emphasis Matthew gives a portion of the charge on this occasion. Recall Chapter xi, a former scene in Galilee and a former declaration, and in contrast the risen Christ. "All authority in heaven and upon earth" is the first astounding assertion; no greater claim could be made. Jesus stands unique among the sons of men. The investiture of authority of His disciples is based upon this as He indicates by the "therefore." Go ye therefore.

The inclusiveness of the kingdom has been suggested from the beginning, and the authorization is complete—"all the nations." There is no nation or tongue or tribe or people that can be excluded from so universal a command. What shall be the result? The personal relationship—Father, the Son, and the Holy Spirit. What the education? "All things whatsoever I commanded you." And what the guarantee? "Lo, I am with you alway." Joseph Cook speaks of this passage very significantly as the Four Alls. Compare again Chapter i. 23, God with us; xxviii. 20, with you always.

In the study of this and other books one is reminded of Mrs. Browning, who wrote:

"We get no good by being ungenerous even to a book  
And calculating profits; so much help by so much reading.  
'Tis only when we gloriously forget ourselves  
And plunge soul forward, headlong into a book's profound,  
Impassioned for its beauty and salt of truth,  
'Tis then we get the right good from a book."

Hence one cannot hope to be any more than suggestive in the study of a book which rightly demands so much thought and meditation.

The study of various topics in Matthew should not be neglected. Familiarity with the material of a book makes such a study much simpler. Matthew would be incomplete as a study unless there was a well defined idea of the kingdom—its beginning and end, its fundamental principles, the illustrative parables and the impossibility of hindering its progress.

The discourses of Matthew, the major and minor, is another line of special interest—the audience, time, and place, the central theme, the use of illustration, the result as well as the occasion of each.

The personnel of the book is of vital interest, but the large interest in the book gathers about the Pharisees. Find all the places where they are mentioned and by whom, list all of their objections to Jesus, note the unmasking of their false teaching and leadership. Jesus would save His disciples from being actors or hypocrites, and pointed out the danger of external conduct unrelated to motive or purpose in life.

The final summary is brought out in Chapter xxiii. The vocabulary of the book furnishes a topic of unfailing interest, also Jesus the prophet, the rejection of Jesus, the parables, the miracles, the training of the twelve.

The use of the O. T. should be carefully noted for its direct quotations, for its interpretation of passages, for its historical references, for the O. T. prophets and people and for its relation to the life and teaching of Jesus.

The teaching of Jesus concerning prayer and faith may be a fitting conclusion to this series of studies.

It was said of one author who attempted and failed to write an adequate life of John Wesley, "He had nothing to draw with, and the well was deep." A study of Matthew's Gospel leaves one with an increasing impression that the well is deep and that one must bring a sincere life and motive to this study in order to any kind of an apprehension of the depth

and length and height and breadth of its teaching, but there is always a great feeling of joy for the rewards that come from diligent research. God grant that the whole world may be brought into contact with its searching truths!

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## How May I Know that God Answers Prayer?

BY REV. WILBERT W. WHITE, PH.D., D.D.

**Y**OU may know by actually praying to God. Here is one of many distinct, definite invitations and commands of Jehovah. It is found in Jeremiah xxxiii. 3: "Call upon me and I will answer thee and will show thee great and mighty things which thou knowest not."

Do you say: "But if God would first speak to me and assure me of His existence and His willingness to answer prayer, I should be more sure and would try to pray?" Has not God already spoken to you? Read again the words of the prophet Jeremiah quoted above. Is not that a sufficiently direct message to you? What about the other words from John? "They are man's words," do you say? Yes, but may not God have spoken to you through your fellow-man? In fact, has He not done so? He has spoken to you and to me in prophets of old time and in apostles and in His Son, by whom He made the worlds. The Bible is God's special message to you. In it God speaks to us all. In prayer we take up what God in His Word has given us and send it back to Him. He gives a command. In prayer we say: "Yes, Lord, I will do what Thou wishest." He gives us a promise. In prayer we say: "Yes, Lord, I thank Thee for this promise. Help me to let Thee fulfill it in my life."

Perhaps your idea of what prayer is is inadequate. That of many is. They think of something they would like to have, and when the thing asked is not given in the manner and at the time specified by the asker the conclusion is reached that there is nothing in prayer. Now, prayer is more than mere petition. Moreover, it is not asking what we wish, but what we will. What do I mean by this last? This, that Jesus meant literally what He said as recorded in John xv. 7: "If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you." An illustration may

make this plainer. A young man wishes very much to be an expert accountant or a Greek scholar. What amount of wishing will bring the coveted ability? No amount. He may wish, and wish, and wish and be no nearer the goal. To become an expert accountant or a Greek scholar he must will it, that is, he must by obedience to the conditions attain the desired end. He must expend the required time and mental energy and money. This verse in John contains the all-inclusive condition of the highest success in prayer. It brings out the essential relation between prayer and Bible study, for the Bible contains the words of Christ. If we stay in Him, that is, if we are in communication with Him as the branch is in communication with the vine, and His words are abiding in us, that is, if we are doing what He says, and by His grace are being what He wishes us to be; if we are living epistles of His, we will not ask for anything which is not according to His will. We will understand Him and what He wishes us to ask, and shall literally ask what we will (because it is what He wills), and it shall be done unto us.

I venture here to introduce some sentences from a very valuable book on prayer. I refer to a prize essay entitled "Prayer a Theory and a Fact," by Dr. Faunce. I think it is published by the Baptist Publication Society. It will be especially helpful to any who are troubled about the philosophy of prayer. The sentences are these: "Prayer, if we may use a word taken from physics, is circular in its motion. It begins in God. It comes outward and onward and downward in its curve. It passes in the lower point of the circumference of the circle through our souls, taking up into its sweep our personality, employing alike our wish and our want, our dependence and our freedom, and burdened with our adoration and petition, it rises again to Him, who is both the author and finisher." (Faunce, p. 157).

In the light of the foregoing note:

1. God comes first to men in
  - (a) A nature which is not satisfied without prayer.
  - (b) Commands to pray.
  - (c) Promises of answer to prayer.
  - (d) The moving of the Holy Spirit to prayer.
2. Man goes to God in petition, sending back what God has authorized, and moves man to send.



3. God comes to man in blessing.
4. Man goes to God in thanksgiving.
5. God comes to man in blessing, and so on *ad infinitum*.

It thus appears that prayer results in communion with God, which is salvation. New meaning comes into those words in Romans x. 13: "Whosoever will call upon the name of the Lord shall be saved."

Thanksgiving, adoration, and confession also constitute prayer. So three-fourths of prayer is giving and one-fourth is getting. Is not the popular notion of prayer that its aim is to get God to do our will? Its true aim is to get ourselves helped to do God's will. Let us recall the question which stands at the head of this paper. It is: How may I know that God answers prayer? Recall also the definite answer that was given. It was: You may know by actually praying. Do not forget this. You will never know in the full sense in any other way. You may have what the theologians call the assurance of faith, but you will never have the assurance of sense (which I take it is what you desire) until you actually pray.

Surely it cannot be that you are permitting any seeming difficulty to stand in your way of testing prayer. That is not the scientific method. Every scientist who has accomplished anything has gone right on and done things in spite of every objection which could be raised. Do you not know that it was being conclusively proved by mathematics that no steamship could cross the Atlantic ocean because it could not carry coal enough to produce sufficient power for the trip, while at the very moment a ship was landing, having actually made the trip?

What are the objections to prayer? I can think of four which have been raised. The first is: I have tried and have had no success; therefore there is nothing in prayer. That is a poor reason to assign. Did you ever push the button of a doorbell and get no response? Well, did you conclude that electricity was a failure? Surely not. If you have tried and the result has not been satisfactory, you may depend upon it that you have not properly fulfilled the conditions of prayer. Over against this objection think of the number of your friends who are sure from experience that God does answer prayer.

A second objection is that if God is good and wishes to bestow blessings upon us, why does He require us first to ask

Him? The answer in briefest form is: Because God is good and wishes to bestow blessings He requires us to ask. This objection does not appear to have occurred to our Lord, for He once encouraged His disciples to pray and presented the knowledge of and appreciation of the situation by God as an incentive. We have the record in Matthew vi. 7, 8, where God, our God, is contrasted with the gods of the heathen, and the Lord says: "Your Father knoweth what things ye have need of before ye ask Him."

Think for a moment of the association of expression of affection and the getting of things among men. That we be required to ask for things is not only natural and advantageous, for "we grow by expression," but it is also necessary. Prayer is in a sense opening ourselves, getting into the attitude of reception. If God should not require us to pray, we would never come to recognize Him as the giver of gifts; we would never come into association with Him, we would never receive Him, who is the greatest of gifts, into our lives. "Prayer," says Quesnel, "is not designed to inform God, but to give man a sight of his misery, to humble his heart, to excite his desire, to inflame his faith, to animate his hope, to raise his soul from earth to heaven and to put him in mind that there is his Father, his country, and his inheritance."

A third objection to prayer is: God is too great to look after details. It is ridiculous to think that He would heed the cry of puny man. A while before his death Mr. Cecil Rhodes said to Bishop Hartzell: "I have long felt that the religion of Christ is the only one which meets all the needs of man, but when it comes to dogma, I doubt. I feel that there is a strange egotism in supposing the great God should concern Himself about a creature so small as myself."

The answer to this difficulty is that instead of God being too great to look after details, He is great enough to do so. Genius has been defined by one to be "an infinite capacity for details." God possesses this. The Biblical idea of God and its teaching about prayer are consistent. "In Him we live and move and have our being. He is not far from any of us," and yet He is not an impersonal force, but the one whose understanding is infinite, in whose image we are created. Our Lord's words come to mind here. "Are not five sparrows sold for two farthings and not one of them falls to the ground without your Heavenly Father's notice?" Even the odd

sparrow that was thrown in when four were bought at the rate of two for a farthing—even this sparrow is not too small or worthless for God's care.

The older one grows the more one is impressed with the significance of the insignificant. God too great to look after details! Somebody is looking after details. God is doing it. He is great enough to do it. In His all-wise plan puny man is placed in the position of influence and authority. He has been appointed to accomplish mighty things for God through the appointed means, viz., prayer, which brings him into association with God, by which he learns God's will and grows in appreciation of His gentleness and greatness.

Dr. Charles Hodge, the great theologian, never wrote a truer paragraph than the following: "As far back as I can remember, I had the habit of thanking God for everything I received and of asking Him for everything I wanted. If I lost a book or any one of my playthings, I prayed that I might find it. I prayed walking along the streets, in school and out of school, whether playing or studying. I did not do this in obedience to any prescribed rule; it seemed natural. I thought of God as an everywhere present being, full of kindness and love, who would not be offended if His child talked to Him."

A fourth objection to prayer, and the most formidable of all to some minds, is that the universe is governed by fixed laws, and therefore the doctrine of prayer is impossible. This objection is based upon a misconception of the true nature of prayer. The Bible doctrine of prayer fully allows for the inviolability of law. It is, that prayer is one of the laws, and that the law of personality is the highest of all laws. Because laws are fixed, are we to conclude that man may not by knowledge of them and obedience to them bring to pass that which would not otherwise occur? The very asking of the question constitutes an answer. People are all the while bringing into operation higher laws and overcoming, not violating, the influence of lower ones. Mr. Huxley recognized this when he wrote to Charles Kingsley: "I would not say for a moment that prayer is illogical, for if the world is governed by fixed laws, it would be just as illogical for me to ask you to answer this letter as to ask the Almighty to change the weather."

Prayer is not violating law; it is fulfilling law. "Prayer," truly says Phillips Brooks, "is not conquering God's reluctance; it is taking hold of God's willingness."

## Correspondence.

### EVANGELISTIC ASSOCIATION MEETING.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I have had so many inquiries as to what language will be used in the Evangelistic Association meeting in Hankow, December 7-12, that I would thank you if you would inform your readers that the addresses and the business of the conference will be in both Mandarin and English. Aside from these two there will be, if called for, provision for the smaller groups, who cannot understand either, to have private group interpreters at the rear of the hall.

Much interest is being shown in the coming meeting. I hope to send you a complete programme for the next issue of the RECORDER.

Sincerely yours,

FRANK GARRETT,  
*Cor. Sec.*

### NOTICE TO STUDENT VOLUNTEERS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: May I through you convey to Student Volunteers working in China the following resolutions passed recently by a meeting of about one hundred Student Volunteers and friends:—

"1. That this meeting of Student Volunteers and friends, held at Kuling on August 16th, 1910, representing many missions from many lands now working in China, realizing afresh the urgent importance of bringing the present unique situation in China

before men and women now in college at home, hereby resolves to urge all Student Volunteers in China to *renew touch at once with their former Christian Unions and Associations by correspondence*, so as to develop more personal channels of information and appeal, in the hope that many now in preparation for their life work may consider the call to devote themselves to service in this land.

"2. (a). That a committee be appointed to arrange for articles to be written from time to time to the "*Student Movement*," the "*Intercollegian*," and other college papers.

"(b). That such committee also be made responsible for sending suggestions to the secretaries of the Home Movements as to which missionaries on furlough should be asked to attend the conferences of the Movement or to do deputation work in the colleges.

"3. That the Rev. W. E. Taylor, Ph.D., and the chairman (Rev. S. H. Littell) be asked to draw up a special statement and appeal as the outcome of this meeting; the same to be forwarded to the secretaries of the Home Movement for transmission to the various Christian Unions and Associations."

In reference to Resolution 1 it should be noted that letters to former College Christian Unions may very conveniently be addressed to Mr. Turner, 124 East 28th St., New York City, or Rev. T. Tatlow, 93 Chancery Lane, London, who have means of forwarding them to exactly the right men in the colleges indicated.

With regard to the carrying out of Resolution 2 the committee will be glad of suggestions. Some articles are already in course of preparation and will shortly appear in the magazines named. Attention is drawn to the fact that all publications of the British and American Movements may be ordered through, and that many are stocked by, the Y. M. C. A. in Shanghai.



The meeting in passing the above resolutions did so under a keen sense of the urgent need for us to do all we can at this special time to help the Student Volunteer Movement at home to take advantage of the rising tide of missionary knowledge and enthusiasm evident in the colleges. On the hearing of the call of Christ to China by the men and women now in college great issues hang. May not He be wishing to speak to them through us?

Yours truly,

C. W. KNOTT.

The Griffith John College,  
Hankow.

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THE DAVID HILL SCHOOL FOR  
THE BLIND.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: A story is going the rounds that some kind person has made the David Hill School for the Blind at Hankow a present of five thousand Gold Dollars. The result is that several people have hinted more or less playfully that their donations will not be needed. As there is unfortunately not one world of truth in the story I shall be very much obliged if you will allow me space in your columns for this brief note. The needs of the school are as great as ever. The only large donation that we have had this year has been one of Mex. \$1,000 from the *Christian Herald* towards the new wing which we have just completed, but that donation will not help us to meet current expenses.

Yours sincerely,

GEORGE A. CLAYTON.

PROPOSAL TO ESTABLISH IN  
CHINA A SCHOOL OF HIGHER  
CHINESE STUDIES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: For many years the China Inland Mission has had its two language schools—one at Anking for men and the other at Yangchow for women. But the example was not followed by other missions, who contented themselves with prescribing a three years' course of study which the missionary was to take with the aid of a Chinese personal teacher. Success or failure depended on the issue. But now that the number of missionaries is increasing rapidly, other missions have perceived that the time has come for the doing away with the former haphazard methods of studying the language, and at least two other language schools are now in existence, and their success is unquestioned. Reports are unanimous that much time is saved to the student and a more certain success assured to him. The student having passed the three years' course is supposed to be ready for all kinds of work and to be imbued with some ambition to continue his study, but how few live to realize their early dreams in this respect. Individual perseverance will accomplish much, but the clamorous demands of the present complex mission propaganda usually put an effective end to any hope of post-graduate study. It occurs to me that a school of higher Chinese studies will be the next step needed to crown the educational facilities for the missionaries now on the field. Not all would need or desire attendance at such a school, but

some assuredly would gladly avail themselves of expert assistance and associated study. Moreover, if established in such a centre as Shanghai, or some other large settlement, this school ought to be of the utmost assistance to many non-missionaries also.

It is generally admitted that there is serious decay in the study of higher Chinese works. With the passing of Dr. Edkins and Mr. Kingsmill, it seems as if the last of the older giants of Chinese scholarship had disappeared. This school might do much to arrest the decline of scholarship amongst foreigners.

Such men were needed in their day to do much foundation work, but they left vast fields untilled. And this was true of the ancient literature, not to speak of the new literature, which all, who seek to influence the Chinese, must now include within their attention. New China, it may be imagined, needs men with a special training this school alone could give even more urgently than Old China needed the older race of sinologists. The higher classes were almost a "terra incognita" in the old days, but now, after having made some impression on the middle and lower classes, it is high time that the accessibility of the higher classes should be taken advantage of. But the general complaint is, Who is fitted for such work? To prepare this coming army of special workers, I venture to think this school is indispensable. As Mr. Hopkyn Rees, principal of the language school in Peking, says: "It is time that the old methods, which were no methods, should be replaced by a well devised system, for in no other way can the

'dry rot' be arrested and a new type of men be prepared for the work of the New China now growing strong and feeling its strength. The need is most urgent."

Considerable interest in Chinese study is now being taken by the leading universities at home, and it is possible that some special courses may be opened in institutions already found in China, but from the missionary's point of view the Home Boards are the likeliest and surest foundation of such a scheme as this school, and it is the hope of the writer that this idea will gain such wide acceptance that the foundation of one or more such schools will soon be seriously undertaken.

The object of the school is, first, to encourage the study of Chinese history and thought, and secondly, to fit men with special ability and taste for work among the higher classes by profound study of Chinese literature and problems.

The staff might consist of a few men devoting all their time to the work, assisted by the best Chinese scholars available. If established in a large city, the consular and customs bodies could be relied on to reinforce the regular staff by courses of special lectures.

The pupils should consist of those who have passed the examinations prescribed by their own mission, especially those wishing to do literary work or work amongst the educated classes. These should have shown special aptitude to the higher studies, and should not be admitted without an unqualified recommendation from a competent authority. Others who are not missionaries could be admitted under special regulations.

Mission Boards might be invited to set aside men as teachers as they are now doing freely in all sorts of united work for the Chinese.

To start with, the expenses would not be high, for it would simply mean that the services of men now employed in one or other of the branches of missionary work would be transferred to this department. Indeed some of our scholars might combine this function with other work, such as Bible translation, with-

out detriment to the latter and probably to its benefit.

But I need not enter into further details. My correspondence shows that everybody wants more than one of these schools, but let us begin with one in some large centre such as Shanghai, where we already have a large body of scholars in the various services. Not the least advantage would be the coöperation of the Royal Asiatic Society in such a school.

D. MCGILLIVRAY.

September 7th, 1910.

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## Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

*Very Far East*, by Mrs. Lechlure Clift. Marshall Brothers, London. 3s. 6d. net.

This volume is made up apparently of letters written by Mrs. Clift to friends in various countries. As the names of the persons to whom they were written are not given, it is only charitable to suppose that they were not all written to one person, or else the repetitions would be inexcusable. The style of the book is most attractive and the contents, though somewhat commonplace to one who lives in inland China, will doubtless be of interest to those who stay in the homelands.

The book tells of the founding of an 'independent' medical mission in South China. Originally a member of the C. M. S., Dr. Clift did pioneer medical work at Lienchau, in the Kwangtung province, till he was invalided home. When he considered himself ready for further service

the medical board of the C. M. S. were unable to agree with him. So when, after a short term in practice in England, the call to Kweilin, in the Kwangsi province, came to him, he returned to China, backed by no society but upheld by the very practical sympathy of a group of friends. In the book Mrs. Clift tells how the medical work was begun at Kweilin and then, for reasons which seem inadequate, transferred to Nanning.

The chief feature of the book is that it is intensely human. Such sentences as these are delightful. 'Now and then it clears up enough for us to have a game of tennis, and as we go down to the lawn through the garden, great waves of scent meet us from the orange trees. It seems such a pity that supply and demand can't meet. We could supply a hundred weddings and more with the greatest ease.' After a reference to a

tea-party with their neighbours Mrs. Clift says: 'I won't say that I don't sometimes feel I should like some other dissipations. I should immensely enjoy an expedition into Carlisle, and coffee at Little and Johnston's, and a look into an English shop-window.' And it is quite refreshing to find in print the remarks, 'It is part of a missionary's work to learn to eat the food of the country and to manage chopsticks,' and 'Why is it that we English are so conservative, and think because churches are built after a certain style at home, they must be built just so on the mission field?'

Now and then the authoress reminds one of that master of the epistolary style, the authoress of "The Lady of the Decoration." 'I may as well confess to you, my dears, that I am the most miserable "funk" imaginable, and it makes me feel small when you write such glowing letters and say: "You brave child," etc. My vivid imagination is always on the alert to make the most of everything—I have suffered many troubles, most of which have never happened.' Or this, 'Old Brother Three in his prayer the first morning after Eleven's arrival thought it well that the new man should have a good grounding, so he began at Genesis. "O Lord, in the beginning Thou didst make the world, and Thou didst make one man and one woman: and, oh Lord, the man was called Adam and the woman was called Eve. . ." and so on and so on until I wondered if we were going to be personally conducted from Genesis to Revelation. Don't you think the angels must smile sometimes when they hear the prayers that ascend?'

The book is also transparently honest about the work. Of a girl who was learning to read, it is said: 'Of course it was the pleasure of being able to say that she could read character which made her so diligent, not a desire for the Gospel.' And of the people of Nanning she writes: 'It is a fact that we have to face—they don't want us. I think of the beautiful and often touching hymns we sing at home in our missionary meetings, "Come over and help us, we die in our anguish," and many others. And they are true—the need of the people cries to us with an exceeding bitter cry, but they don't know that they need us, and they certainly do not want us.'

It is a serious question whether it is wise to reprint letters written and remarks made by the interpreter of a Provincial Governor when both these worthies are still alive. It is strange how books about China find their way into Chinese hands, and the reviewer's opinion is that greater discretion should have been used as regards ridiculing, even in the friendliest way, the mistakes in English made by the interpreter.

The book contains several really good stories, all too long to quote. It is well printed and bound, but what the portrait of an ugly Chinese builder, which makes the frontispiece, has to do with the book one cannot tell. The other illustrations are all taken from a Chinese lesson book and are well reproduced.

G. A. C.

"Students and the Present Missionary Crisis." Student Volunteer Movement. New York, 1910.

This volume of addresses delivered before the Sixth Inter-



national Convention of the Student Volunteer Movement, held at Rochester, New York, in December and January last, is a powerful witness to the increasing hold which the claims of foreign missions have upon the thinking young men and women of our home lands. In the 600 pages before us are many utterances of special force, real originality and deep suggestiveness. They come to us who are actually in the work abroad as a proof of the determination of the college men and women to pray for, to work for, and to follow us—yes even to go ahead of us—in the eager effort to reach the ends of the earth with the Gospel of Christ. We note that from the United States and Canada alone no less than 4,377 volunteers have actually set sail for foreign mission fields since the beginning of the movement, and are gratified to see that China has received a large share. 1,254, or considerably over one quarter, have come to the Middle Kingdom. On the average about 6 volunteers sail every week for non-Christian lands. The increase reported at Rochester over the number stated at the previous convention at Nashville is 286, while the gifts from students to missions leaped from \$80,000 a year in 1905 to \$131,000 in 1909.

The list of speakers at Rochester includes practically all of our old friends and a few new ones. The convention was not commonplace with such names on the programme as Mott, Speer, Eddy, Zwemer, Lyon, Pott, Goforth, Julius Richter, A. J. Brown, E. C. Moore, Shailer Mathews, Dr. Samuel Capen, J. Campbell White, and the Rt. Hon. James Bryce. These and many others, who are entitled by knowledge

and piety to speak with authority, contribute to this veritable reference library in one volume. The grouping of addresses is admirable, being made in logical divisions so as to bring all the material on a given subject together. The index is full, and gives concise synopses of addresses. Five appendices are added; the most valuable being a well-classified bibliography of missionary literature, covering some fifty pages, which is the most complete and comprehensive list which we have seen. Dr. T. H. P. Sailer has a selection of books for the missionary educator which is valuable and suggestive.

To sum up our review, this volume admirably accomplishes its purpose, which is to give a correct, systematized report of the Student Volunteer Convention, together with much valuable information, which should be in the hands of all; to deal with vital subjects relative to the whole missionary enterprise, and to carry strength and encouragement by making the reader feel the heart-throb of the missionary movement among college men and women at home, a heart-throb of such vigour and steadiness as will, we believe, with the blessing of God, drive the precious blood of Christ which cleanseth from all sin to the extreme limits of the race of man, even into all the world to every creature.

S. H. L.

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Medical Missions in China in connection with the Wesleyan Methodist Church, by W. Arthur Tatchell, M.R.C.S., L.R.C.P., Wesleyan Mission Hospital, Hankow, Central China. Robert Culley, Paternoster Row, London.

When we first glanced over this new addition to literature on medical mission work in China

the impression was that this book would have a value and interest largely restricted to the denomination supporting the work outlined, namely, the Wesleyan Methodist Church. Medical men, especially those interested in missions, might add it to their shelves if it were brought to their notice. There was left an impression that it had not sufficient care in preparation. Indeed the author makes the confession that the usual strain felt by every medical man on the mission field had compelled him to send it to the press without its having received the care he would have otherwise given it.

Doubtless it will receive its closest reading by members of the Wesleyan Methodist Church. But we found on more careful perusal that it contains many pen pictures of the medical missionary and the superstition and antagonism he is facing which make it worthy of a place in any library where "things Chinese" are being studied.

The book abounds with illustrations concerning Chinese medical men and their practices; with the sufferings of the multitudes; with the methods by which the medical missionary gradually opens the homes and hearts of the Chinese to the Gospel; with the obstacles without and within, above and below, and with examples of how the hospital is the greatest centre of evangelism known to modern missions. Would that the evangelistic missionary might appreciate this and do more to cultivate the great opportunity found in the crowds who flock to the hospitals and dispensaries.

The book is well illustrated and is opened by an excellent appreciation from the pen of the

Hon. E. H. Fraser, British Consul-General at Hankow. If one wishes a view of Chinese medical practice compared with that done by medical missionaries, he will find this book well worth studying. E. I. O.

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"Let us Pray." by Rev. W. A. Cornaby.  
Marshall Bros., Ltd. Presbyterian  
Mission Press. \$1.50.

A perusal of this little book will assuredly lead the devout reader to an examination of his own experiences in the school of prayer and to desire earnestly to be taught how to pray after the fashion herein depicted.

In these days of multiplied activities, highly organised, and incessantly claiming the time and strength of Christian workers, the business of prayer is apt to suffer woeful neglect, and no one can read this timely book without being brought to realise how incomparably more important it is that the missionary preacher or student be a graduate in the "science and art of supplication" than in any other subject. It is evident that the writer has himself learned much of the holy art, for the book comes laden with the fragrance of that place where God still meets with those who keep tryst with Him. After reading it no one can doubt that it is still the privilege of the true believer in Jesus to "sit at His feet," and not only to find blessing and refreshment there, but to enter into the secret of the Lord and to know an intimacy in communion with Him which the hurried and superficial prayer life of many Christians renders impossible.

"The science of prayer" is a phrase which at first strikes the reader as strange, since "science" and "prayer" are often supposed to have little in common, and

yet the author will surely carry his readers with him in the development of his thought "that there are great working principles connected with the efficacy of prayer as with everything else in God's wonderful universe."

Wise and heart-searching are the chapters which deal with intercessory prayer and with the vital connection between true prayer and Christian character, and in the "possible explanations of some unanswered prayers" the reverent mind will find much scope for humbling self-examination.

To say that this little work (which can be read in an hour, but may well occupy the mind for many days) is calculated to be an untold blessing to every reader, is but to state what it is desired to make obvious in the foregoing inadequate review.

If we mistake not the reader will close the book with such questions in his mind as, "Do I know anything about prayer?" "Have I ever *really* prayed?" and will be constrained to seek audience of his Lord, and with the disciples of old ask to be taught in this blessed and holy art to the end that he may "'render Him spiritual service' by prayer that is prayer indeed."

G. H.

English-Chinese Pocket Dictionary of Peking Colloquial, by Sir Walter Hillier, K.C.M.G., C.B. The Presbyterian Mission Press. Price \$5.00.

This little book is five and a half inches long, four and a half inches wide and one and a half inch thick. It is printed on white thin paper and has seven hundred and twelve pages. It is strictly what it professes to be—a dictionary of Peking colloquial. Technical terms are, for the most part, conspicuous by

their absence. We looked in vain for "dissect," "environment," "evolution," "extra-territoriality," and others of that ilk, but we do not hold this to be a fault of the dictionary. These are not colloquial terms, therefore they have no place in this book.

The Chinese sentences are far from being accurate translations of the English. They are approximate renderings; the Chinese sentence conveying a meaning nearly equivalent to the English, but that is all. For instance, "code of laws" is rendered 律例, "committee" 會 and "colic" 肚子疼. "Compassion" is rendered by the noun 慈悲 and also by the verb 體量. Now 律例 is "a law," or "laws," but scarcely "a code of laws." Any gathering of two or three is a 會, but a committee is a 委辦; likewise any stomach pain is 肚子疼, whether it has anything to do with colic or not. These instances are given not to point out defects in the book for, in colloquial, terms are loosely applied and are not required to be technically accurate. Often the phrase chosen to represent the English word is, if not literal, singularly felicitous. As instances take these translations of three terms: "An accomplished fact," 生米做成熟飯; "Wash your dirty linen at home," 胳膊折了往袖裡藏; "Distance lends enchantment to the view," 可遠觀不可近玩. The translations can scarcely be held to be a literal rendering of those phrases, but the Chinese sentence is well worth learning, and the student who is familiar with and can quote fluently such sentences as these from this book, will have no difficulty in making himself understood amongst either gentle or simple.

The author's system of spelling is Sir Thomas Wade's with some trifling modifications. He has also a system of his own, according to which the tones of some common words in certain combinations change their order. This seems perplexing to one unfamiliar with Pekingese, but if the people in the capital say the words in these tones that is a good reason why the dictionary should do likewise. We would judge the book to be indispensable to those who study Pekingese and useful to all students of Mandarin.

J. D.

Transactions of the Asiatic Society of Japan. Vols. XXXVII. and XXXVIII. Price Yen 1.25. Kelly and Walsh, Yokohama and Shanghai.

The first of these volumes is devoted to curious Japanese riddles; the later volume has an interesting account of the life and teaching of Ninomiya Sontoku, the peasant sage of Japan, who was born in 1787 and whose teaching has now a great following in the Land of the Rising Sun.

祈禱經課. Topical Bible Study on Prayer. Based on one section of R. A. Torrey's "What the Bible Teaches." By H. L. Zia. Three cents per copy.

讀聖經真訣及祈禱簡訣. How to Make the Bible Real and Hints on Prayer, by President John Churchill King.

定命新論. The God Planned Life, by James H. McConkey.

耶穌一生指掌. The Life Story of Jesus, by Prof. Clark Smith Beardslee, D.D.

保羅一生指掌. The Story of Paul's Life, by Prof. E. I. Bosworth, A.M., D.D.

These little booklets—size 5 in. × 3 in., about 30 pages—are all translated by H. L. Zia for the Y. M. C. A. They need

no further commendation. The price is five cents each or two cents if more than ten are ordered.

生計學. Commercial Education. An outline of the systems in the leading countries in the world. 96 pages. 20 cents.

英國憲政輯要. The British Constitution, by Frederick Wicks, with preface by H. E. Tuan Fang, Viceroy of Nanking. 116 pages. 20 cents.

Both of these books are issued by the Christian Literature Society and are compiled and translated by Rev. Evan Morgan. The chapters of each book first appeared as articles in the *Ta Tung Pao*. The subject matter of the books is good and the style is clear Wên-li. Any Chinese scholar would read them easily, and there are few who would not be both interested and profited by their perusal.

小學生理課本. Primary Physiology, illustrated, by Wang Hang T'ong, with introduction by Geo. A. Stuart, A.M., M.D. The Presbyterian Mission Press. 20 cents.

Dr. Stuart commends this book in the following terms: "The language is simple and the terminology common. In fact, the author, in order to bring the terminology to the comprehension of the most ordinary student, has almost completely discarded any form of new, technical terminology. It is hoped that this book will serve to open a place for the more systematic study of physiology and hygiene in elementary schools."

Scripture Calendar in black and red colours with illustration. British and Foreign Bible Society. \$8.00 per thousand.

J. D.



## Books in Preparation. (Quarterly Statement.)

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 143 N. Szechuen Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. N. B. *Some whose names have been on this list a long time* are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

## C. L. S. LIST.

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.  
Religious Contrasts in Social Life. E. Morgan (out).

Romance of Medicine. McPhun. W. A. Cornaby.

Fitch's Lectures on Teaching. W. A. Cornaby.

Chronicles of the Schonberg-Cotta Family.

Speer's Principles of Jesus, by Joshua Vale.

The Renewal Series, by Evan Morgan:

1. The Conversion of Lord Rochester by Bishop Burnet.
2. A Renewed People, adapted from C. F. Dole.
3. Conversion, Theory and Fact. To be followed by others.

## GENERAL.

Ballantine's Inductive Studies in Matthew.

Organ Instructor. By Mrs. R. M. Mateer (being printed).

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler:

By the same. Chinese Preacher's Manual, and Daily Light for Chinese.

Stepping Heavenward. By Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Expos. Com. on Hebrews, by G. L. Pullan.

Little Meg's Children. By Mrs. Crossette.

Sermons on Acts. Genähr.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

Tholuck's Sermon on the Mount. By J. Speicher.

"His Great Apostle," and "His Friends." By Rev. Chang Yang-hsün, Stalker's Paul.

J. H. Jowett's The Passion for Souls. (In mandarin.) Fulness of Power. Metaphors of St. Paul. Dean Howson. By J. Vale.

Constructive Studies in Life of Christ. H. W. Luce.

Training of the Twig. Drawbridge. J. Hutson.

Prof. J. Percy Bruce is preparing the following:—

Elementary Outlines of Logic (ready).

Biblical Atlas and Gazetteer. R. T. S., London.

R. A. Haden is preparing Murray's Humility and Holy in Christ.

James Hutson: Meyer's Burdens and How to Bear Them.

James Hutson: Willison's Mothers' Catechism.

Mrs. R. M. Mateer: The Browns at Mount Hermon.

F. C. H. Drever: Bible Reading Outlines for the Blackboard.

Lectures on Modern Missions, by Leighton Stuart.

Laboratory Manual in Chemistry (Mandarin), by J. McGregor Gibb.

Bismarck: His Life and Work (Wên-li), by Rev F. W. Leuschner.

Westcott's Commentary on St. John's Gospel, by Rev. G. Miles, Wesleyan Mission.

Onward, Christian Soldiers. Talks on Practical Religion (S. P. C. K.), by Rev. Wm. P. Chalfant (ready).

Expository Commentary on John's Gospel. George Hudson.

Mongol Catechism. Robert Stephen, Jehol, via Peking, from whom copies may be had.

## Recent Announcements.

The Traveller's Guide. Religious Tract Society, London.

Directory of Worship of Presbyterian Church, by C. D. Herriott.

Life of Lord Shaftesbury. E. Morgan. C. L. S. (ready).

Methods of Bible Study. D. MacGillivray. C. L. S. (ready).

Life of Stephen Grellet. C. L. S.

F. B. Meyer's Elijah. C. L. S.

From Zoroaster to Christ, being life of first Parsee convert to Christianity. C. L. S.

Com. on Amos. C. Campbell Brown.

Life of Mrs. Kumm. J. Vale.

Newell's O. T. Studies. J. Vale.

Expository and Homiletical Commentary on the Gospels. Rev. Thos. C. Fulton.

Law's Serious Call. C. L. S. (out).

Patterson's Pauline Theology. D. MacGillivray. C. L. S. (out).

Bible of Nature, Thomson. C. L. S. Mr. Morgan.

American Education. C. L. S. Mr. Morgan (out).

Preachers' Helper. Mr. Tong.

CHINA MISSION YEAR BOOK. D.

MACGILLIVRAY. C. L. S.

Scofield Bible References. A. Sydenstricker.

China Mission Study Class Book. D. MacGillivray.

Evolution and Christianity. D. MacGillivray (out).

Finney's Revival Pamphlet. Mandarin version. D. MacGillivray (out).

Dewey's Decimal Classification for Libraries in Chinese. Howard S. Galt.

Touching Incidents, etc. By S. B. Shaw. Translated by Miss Franz.

Ethical Teaching of Jesus. D. MacGillivray.

The Faith of a Christian. Mrs. Couling.

A History of Western Ethics. Mrs. Couling.

Simpson's Fact of Christ. D. MacGillivray (ready).

Evolution and Life. Darroch (out).

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## Missionary News.

### Anniversary Meeting of the North China Tract Society.

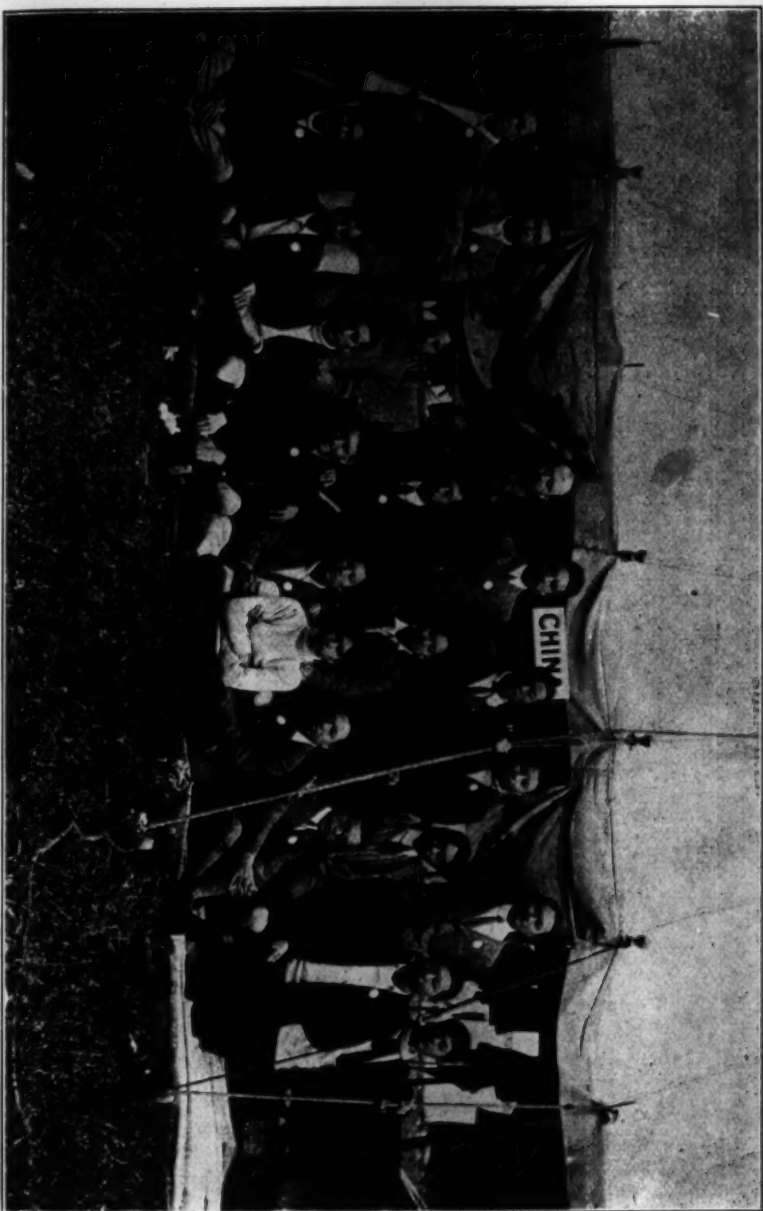
The anniversary meeting of the North China Tract Society was held August 4th at Peitaiho, in the Assembly Hall. The Rev. W. H. Rees, the chairman of the Society, presided and called upon Mr. Blackstone to lead in prayer. The annual report of the general agent, Mr. A. C. Grimes, was especially good. The sales for the last year amount to a sum total of \$5,268.08, an increase over those of previous year of \$2,301.42. Mr. Grimes has also effected great saving in printing. This fall the depository will be removed to Tientsin; the latter place being a better location. The American Board Mission, subject to approval by the home Board, have sold to the Society property formerly occupied by them.

We feel greatly encouraged over the work of the past year, and look forward to larger things in this neglected and important field of missionary work.

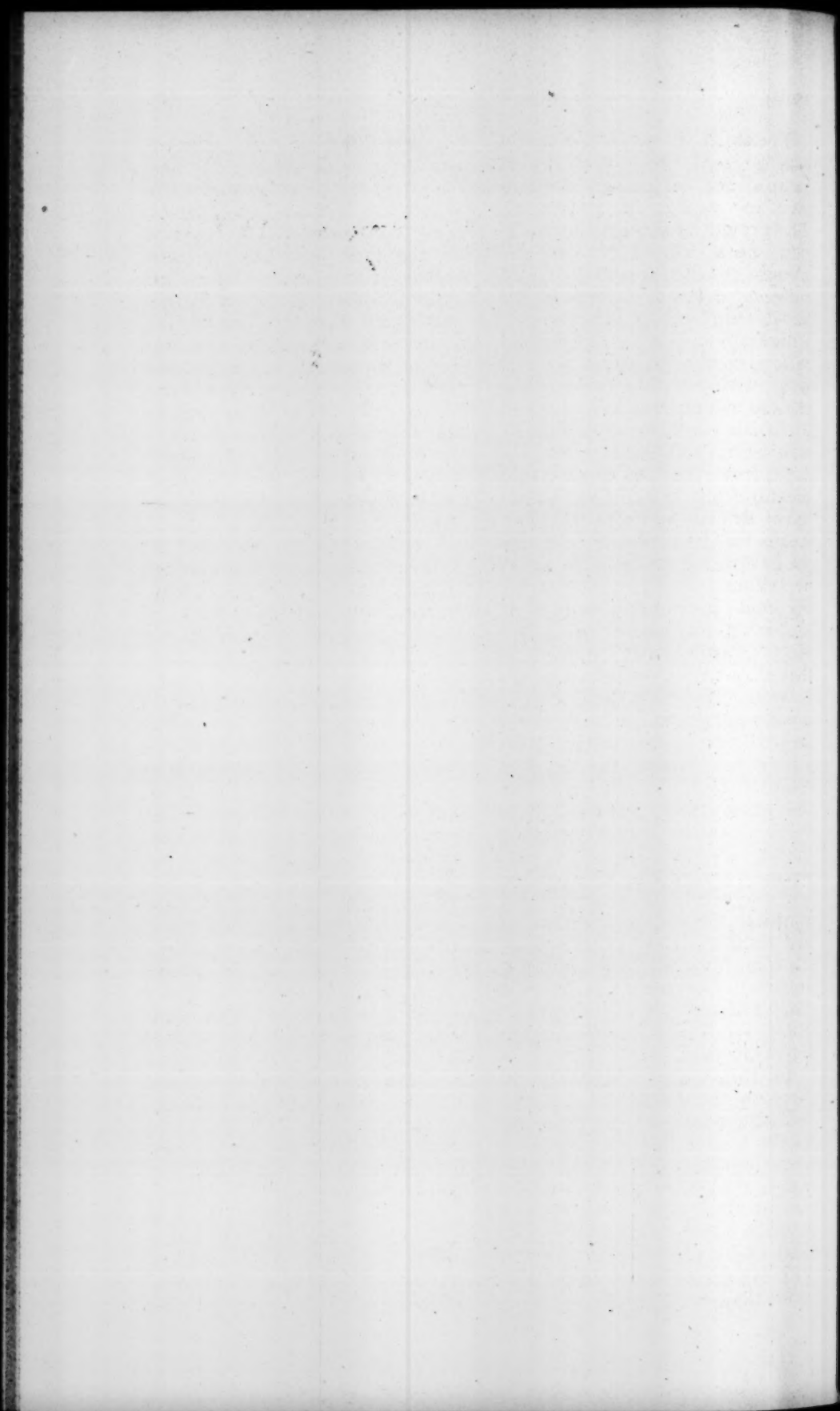
WM. A. GLEYSTREN,  
*Recording Secretary.*

### Students' Baslow Camp. 1910.

The Students' Conference at Baslow of 1910 differed from previous conferences in being divided into three consecutive series of meetings. This was found needful on account of the pressure which increasing numbers has put upon the camping arrangements. To cater for more than sixteen hundred men and women is a heavy task, and the gathering together of so large a conference overcrowds the tent meetings. This year those responsible made new arrangements and with excellent results.



"CHINA TENT" GROUP AT BIALOW CONFERENCE.





The third, at which the writer was present, was the largest camp; nearly eight hundred men and women being present. The growth of interest in Christian work amongst men and women in the universities and colleges of Great Britain in the last decade has been phenomenal. University men of an older generation, comparing what is and what was, simply marvel at the change which has taken place. Christian work, especially on its missionary and social sides, has come from the background into the forefront of the intellectual life of Britain, and what this fact means for the future of religious life in this and other lands needs no telling. Not the least striking and meritorious feature of the work for which Dr. J. R. Mott conspicuously stands, is the manner in which leaders have been raised up in all educational centres to carry forward the Christian campaign. Baslow is for Great Britain the definite point of application for this great work. All the endeavours of the year are gathered up and focussed in these conferences, and to hundreds of men and women Baslow stands for spiritual conviction, surrender, and resolve. Leaders of student life come into touch with men and women in the free atmosphere of camp life and the whole bent of effort is towards the strengthening of the soul life.

In this camp China, India, Burmah, the West Indies, and several European countries, as well as the British Isles and Colonies were represented. China made a fine impression upon the whole camp. The fine Christian men present from all parts of China held their own well in all sides of camp life. Athletically they more than held their own, win-

ning three out of eight athletic events on 'sports day.' It was a privilege to be associated with these men. China missionaries were represented by Dr. Henry T. Hodgkin and the writer. Among the noted leaders of Christian life taking part in the Conference may be noted Dr. Kelman of Edinburgh, the Bishop of Birmingham, the Bishop of Khartoum, Prof. Peake of Manchester, the Revs. Harrington Lees and Elvet Lewis. A number of university dons and college professors showed their interest in the movement by residence in camp.

The Conference Committee is at the present time negotiating for the purchase of a permanent site for camp conference work.

W. N. B.

#### English Presbyterian Mission, Singapore.

All the work is among the Chinese and is in Chinese, save some Malay and English among those Chinese born in the Straits Settlements who are known as "Babas."

The English Presbyterian Mission has been working here since 1881. It has two missionaries, the Revs. J. A. B. Cook and W. Murray, and two voluntary British workers, Mrs. and Miss Cook, and a great many Chinese voluntary workers, besides two ordained pastors, nine paid preachers and two Bible-women.

The "Baba" church is entirely self-supporting, and has been ever since 1885.

All educational work is paid for quite apart from Mission funds. All current expenses are met by the congregations of the "Chinese church," which the

Mission exists for merely to guide, foster and encourage even in the smallest groups of believers.

The average "Christian giving" of the Singapore and Johore Chinese church last year was \$11 per member (eleven dollars)=£1. 5. 8 per annum.

The present membership is: communicants, 312; suspended members, 25; and baptized children 235=572.

Every year some 150,000 to 200,000 Chinese arrive from China and about one-third to one-half return to China annually.

During the 30 years' work of the Mission in Singapore there have been, besides infant baptisms, 537 adult baptisms, and 835 adult members have been received, mostly from China=1,372.

The local Presbyterian Church of our own countrymen gives the whole proceeds of the quarterly communions, besides much else, to the Mission and the "Chinese church."

#### The Annexation of Korea by Japan and its Relation to the Christian Movement in that Country.

As the successor of Prince Ito is a military man, and supposed to be of a more stern disposition, as well as accustomed to deal with questions from a different standpoint, it was generally feared that a different atmosphere would prevail among those in official circles and the work of the missionaries in Korea would suffer.

But to the credit of the rulers in Japan and the relief of many anxious minds, the policy that has been proclaimed is one that gives entire relief and is certain-

ly creditable to the wise and liberal statesmanship of the men who have had the direction of affairs. In the treatment of a subject nation and careful consideration of the interests of the missionary body working in Korea no more generous terms or attitude could be asked for or expected. It is also in strange contrast with the conduct of France in Madagascar, or the East India Co. in India in the beginning of mission work there.

In a proclamation by the Governor-General of Korea, Viscount Terauchi, he speaks as follows:—

"There is no doubt that a good religion, be it either Buddhism, or Confucianism, or Christianity, has as its aim the improvement, spiritual as well as material, of mankind at large, and in this not only does it not conflict with administration but really helps it in attaining the purpose it has in view. Consequently all religions shall be treated equally and further due protection and facilities shall be accorded to their legitimate propagation."

In an interview which was granted by General Terauchi, the Resident-General, he was asked, "What will be your Excellency's future policy?" "His reply was: "I can only assure you at present that my policy is to consolidate the bonds between the two peoples. We don't regard the new territory as a dependency, but as an integral part of the Empire of Japan and its people as subjects of His Majesty the Emperor of Japan. I have enjoined Japanese people not to assume a haughty attitude but to treat the Koreans with sympathy and good will."

When asked, "What impressions have you concerning for-

eign missionaries?" he replied: "Freedom of religion will always be respected, and I am ready to extend due protection and facilities to the propagation of all religious doctrines, provided they do not interfere with politics. I am one of those who fully appreciate the good work of foreign missionaries, and as we have the same object in view as they, the improving of the general conditions of the people, their work will, by no means, be subject to any inconvenience. I need scarcely say that all the vested rights of foreign residents will be fully respected."

The retention of the eminent Christian, Judge Watanabe, at the head of the Judicial Department, is an indication and assurance that Christian men and Christian principles are not to be discriminated against, but on the contrary, given the recognition to which they are entitled.

Speaking of the new Director-General, Mr. Ariyoshi, a Japanese friend in Seoul writes: "We have already Judge Watanabe at the head of the Court of Law, and are now going to have another Christian in the most important place in the government. Something is surely working among us, and we have no doubt that the new change will become a source of much happiness to the people concerned. God be praised!"

H. LOOMIS.

Yokohama, Japan, Sept. 14th, 1910.

### Echoes from Edinburgh.

Bishops were as common as silver in Solomon's time.

"The documentary evidence at Edinburgh" is the way the *Chicago Interior* describes the reports of commissions; two thousand pages in all. Compare the

documentary output of the first Council at Jerusalem. Acts 15.

"Everybody" here is "somebody," and "somebody" enjoys the novel sensation of being "nobody."

"One incident I must give," began a speaker, but the inexorable seven-minute bell rang, and that incident from Polynesia remains unknown.

The Conference considered "the vastness, variety, and infinite difficulty of carrying the Gospel to all the world."

"The task of the missionary is hopeless unless the task of the home church is well done." John R. Mott.

A little girl was carrying a heavy load. Someone asked if that was not a heavy burden. She said: "That is not a burden; that is my brother." Chen of Peking.

"Continuous life depends on continuous principles. No church can stand for any length of time which does not go through the painful process of defining the principles on which it stands." Bishop Gore.

"Luxury is allowing the material to dictate terms to us." Bishop Brent.

In Korea there has been "an average of one convert an hour since the Gospel was first planted on Korean soil."

"Whatever the missionary has or has not, he must have a religion that he can interpret by his own personal experience." Prof. H. A. Kennedy.

"Christianity is meeting as never before the great religions of the world. We rely upon 'the power that can take the dust of the earth and turn it into gold.'"

"The Chinese doctor reads a book, hangs out a shingle, puts on his glasses, and he is ready for business." Dr. D. D. Main.

"They talk of a 'yellow peril.' I know no yellow peril but the lust for gold." W. J. Bryan.

"If you haven't got a definite, dogmatic message, don't come. We do not want a Gospel of 'perhaps,' 'peradventures,' and 'maybes,' but the old Gospel preached in the old way." Lloyd of Foochow.

"Two words have been transformed by Christianity—God and Love." Harada of Japan.

"Those who criticize a Christian civilization cannot get around the argument of a Christian home." Harada of Japan.

"The philosophy of India has not yet reached the true and saving conclusion."

"It is not the truth that a man holds which counts, but the truth which holds a man."

"We can carry no message but the message that we know."

"Not opportunity but destitution constitutes the greatest call." Dr. Zwemer.

"Only a world conquering Gospel can conquer any part of the world." Robert E. Speer.

"It is time to abandon the whole state of mind which the

terminology 'native agents' and 'native helpers' represents. The operations of the Spirit of God are not confined to the white man."—Dr. A. J. Brown.

An Edinburgh bookstore displayed the sign "Secondhand theology—very cheap."

"Dr. Warneck once told me that he thought the Anglo-Saxons had changed our Lord's last command so as to make it read, "Go ye into all the world and *teach English* to every creature." John R. Mott.

"The ending of the Conference is the beginning of the conquest." "If this Conference vision does not move us, what can the Living God do that will move us?" John R. Mott.

The Continuation Committee appointed by the Conference is already at work. Dr. John R. Mott has been made chairman and J. H. Oldham secretary. Mr. Oldham will give his whole time to the committee. Nine special committees to continue the investigations of the Conference Commissions have been appointed.

P. F. PRICE.

## Programme of First National Convention of the Evangelistic Association of China.

*Hankow, December 7th to 12th, 1910.*

Dec. 7th, Wednesday.

Evening. Reception of Delegates and Evangelistic Meeting.

Dec. 8th, Thursday.

8.30-9.00.	Devotional ... ..	Bishop L. H. Roots.
9.00-9.30.	Organization of Conference.	
9.30-9.50.	*Purpose and Plans of the Association ...	Alex. R. Saunders.
10.00-10.20.	New Testament Principles and Methods of Evangelization and their Application in China ... ..	Dr. R. H. Glover.
10.20-11.00.	Discussion led by ... ..	Dung Ching An.
11.00-11.20.	Bible Study in Evangelism.	
11.20-12.00.	Discussion led by ... ..	A. E. Cory.
2.00-2.20.	How Best to Develop the Country Churches ... ..	Hu I Chuang.



- 2.20-3.00. Discussion led by ... .. E. C. Cooper.  
 3.00-3.20. Report of Commission on Evangel-  
 istic Literature ... .. D. MacGillivray.  
 3.20-4.00. Discussion and Business.

## Dec. 9th, Friday.

- 8.30-9.00. Devotional ... .. Li Yun Shen.  
 9.00-9.20. Personal Work in Evangelism ... .. Chang Po Ling.  
 9.20-9.40. A Personal Workers' Society for China ... .. Tsui Chi Shun.  
 9.40-10.00. Discussion.  
 10.00-10.20. Medical Missions and Evangelistic  
 Work ... .. Dr. Die Tiao Ho.  
 10.20-11.00. Discussion led by ... .. Dr. G. A. Huntley.  
 11.00-11.20. \*Value of Educational Museums to  
 Evangelistic Work ... .. J. S. Whitewright.  
 11.30-12.00. Discussion led by ... .. N. T. Hu.  
 2.00-2.30. The Story of the Revival Movement  
 and its Lessons in Korea, Man-  
 churia, China  
 2.30-2.50. A Home Mission in Manchuria ... .. Chao Wen Tang.  
 2.50-3.10. Report of other Home Mission So-  
 cieties.  
 3.10-3.30. Report of Commission on Evangel-  
 istic Campaign Work ... .. A. V. Gray.  
 3.30-4.00. Discussion led by ... .. C. N. Lack.

## Dec. 10th, Saturday.

- 8.30-9.00. Devotional ... .. S. Tannkvist.  
 9.00-9.20. \*Comparative Value of Intensive and  
 Extensive Methods of Evangelism ... .. Arnold Foster.  
 9.30-10.00. Discussion led by ... .. E. C. Lobenstine.  
 10.00-10.20. The Student Volunteer Society ... .. Ting Li Mei.  
 10.20-10.40. City Evangelization ... .. S. K. Tsao.  
 10.40-11.20. Discussion led by ... .. Chang Ming Chi.  
 11.20-12.00. Business.  
 2.00-2.20. \*The Selection and Training of Evan-  
 gelists ... .. Arthur Bonsey.  
 2.30-2.50. Report of Commission on Union  
 Bible Training Schools ... .. Dr. J. C. Garritt.  
 2.50-4.00. Discussion led by ... .. Wang Li Tong.

## Dec. 11th, Sunday.

## Dec. 12th, Monday.

- 8.30-9.00. Devotional ... .. C. G. Sparham.  
 9.00-9.20. \*Special Evangelistic Work for Wom-  
 en ... .. Miss Kate Ogborn.  
 9.30-10.00. Discussion ... .. Dora Yü.  
 10.00-10.15. \*Christian Endeavor and Evangelism ... .. E. E. Strothers.  
 10.15-10.40. \*The Sunday School and Evangelism ... .. J. Darroch.  
 10.50-11.05. The Y. M. C. A. and Evangelism ... .. H. L. Zia.  
 11.05-12.00. Discussion and Business.  
 2.00-2.20. \*How to Foster and Sustain the Evan-  
 gelistic Spirit ... .. Geo. Miller.  
 2.30-3.00. Discussion led by ... .. Li Chung Tan.  
 3.00-4.00. Business and Election of Officers.  
 4.00. Adjournment.

\* These addresses will be given in English. During the following ten minutes the outline and main points of the address will be given in Mandarin.

When required, time will be taken from the period for discussion for a statement in English of the main points of addresses given in Chinese.

## The Month.

### GOVERNMENTAL.

The *N.-C. Daily News* correspondent telegraphs on August 17 from Peking: "An Edict has been issued to-day that has caused an immense sensation, as by it the Grand Councillors Shih Hsu and Wu Yu-sheng are unexpectedly dismissed and Prince Yu Lang and H.E. Hsu Shih-chang are appointed to the vacated posts. Hsu Shih-chang is relieved of the presidency of the Yuch'uanpu and is succeeded in the substantive position by H.E. Tang Shao-yi. These changes are considered to show the Prince Regent's resolve to restore more effective government."

A later telegram says that H.E. Sheng Kung-pao will resume the vice-presidency of the Yuch'uanpu and will be attached to the Tuchiupu to assist in the reform of the currency.

The Hunan government has paid as an indemnity to the Japanese for the Changsha riots the sum of Tls. 110,000.

### YUNNAN-KUANGSI RAILWAY.

Since H.E. Li Ching-hsi, Viceroy of Yunnan and Kueichou, assumed his office, says a native dispatch, he has suggested the construction of a railway connecting the Yunnan, Kuangtung and Kuangsi provinces and has conferred with the Viceroy of Liang Kuang and the governor of Kuangsi, who approved of the suggestion. Funds have been, however, lacking, and no means are to hand for its construction except by obtaining foreign loans. Viceroy Li deems it essential to improve communications for the protection of that province, and while a railway between Yunnan and Szechuan would need a great outlay, owing to engineering difficulties, a railway from Posh to Nanning, to connect with the Yuet-han trunk line, traverses flat land and would cost comparatively little money to build. He intends to build it even with a loan and makes the building of the line a condition to his remaining in office. His scheme has met with the approval of the enlightened gentry in Yunnan and has also been sanctioned by the Ministry of Finance. He will, therefore,

shortly dispatch engineers to survey the route before considering negotiations for a loan.

### CHANGE OF COSTUME.

Recently, says a native report, when Prince Tsao Tao urged the cutting off of the queue, the Prince Regent expostulated with him and rebuked him for rashness and ignorance of great principles.

Later reports say that Prince Tsai Tao advocates that the cutting off of the queue should begin with members of the Imperial house, then the high officials, government students, police and soldiers and common people. The change of costume should also be adopted in the same order from those above to those below, and the changes should be promulgated as they are made, so that time may be gained.

According to a telegram from Peking H. E. Lu Cheng-hsiang, Chinese Minister to Holland, has cut off his queue, and a few days ago, when called up for an audience, he was about to enter the presence of H. I. H. the Prince Regent without a queue, but many of his colleagues attempted to dissuade him from this course, as they considered it an unwise one. At first His Excellency refused to give way, but he was finally prevailed upon to wear a false queue.

A local vernacular contemporary reports that the Minister in Rome, H. E. Wu Tsung-lien, has dispatched a long telegram to the Waiwupu praying for the removal of the queue. The request was referred to the Government Council, the majority of whose members were in favour of the suggestion. It is, therefore, believed that the change may be ordained at the beginning of next year. On the other hand it is said that some difficulties may exist, as evinced by the recent desertion of the men in the Imperial Guards Corps through unwillingness to part with their queues. Apropos of this question there was some discussion in the Chinese haters' trade, in Hangchow, as to the possible loss of their business, resulting from a change of Chinese costume, and as to the course to be adopted to safeguard their interests.

## EARLIER PARLIAMENT MOVEMENT.

The representatives in Peking of the earlier opening movement, having received messages by post and telegraph from various places, urging them to continue their campaign, have decided to strengthen their hand by bringing from the provinces additional representatives of thoroughly good standing, of high character and of acknowledged learning, and before the Legislative Council opens let these men send in petitions asking for an audience of H. I. H. the Prince Regent.

We understand from other sources that those representatives of the earlier parliament movement who still remain in Peking have planned a monster petition to the Throne on behalf of the cause. It is proposed that the representatives of the twenty-two provinces and of the Chinese living abroad shall each proceed to his own province and there secure a million signatures to a petition in favour of the earlier opening of parliament, and then the representatives shall return to Peking to the number of 2,500 and in the second moon of next year (March, 1911) present the petition, which it is expected will contain nearly twenty-five million names. Doubt is expressed in Peking whether this scheme can be carried out.

## REFORMS AND THEIR COST.

H. E. Hsu Shih-chang had an audience of the Prince Regent a few days ago, and being asked what he believed were the essential reforms to be undertaken, he replied that they were three in number, namely:

(1). The improvement of the administrative system of the state in such a way as to prevent the practice of extortion on the part of officials.

(2). The appointment of special officials for the control and encouragement of trade and industries and the establishment of some system of rewards for those who invent new processes or introduce new industries.

(3). The training of officials in diplomatic affairs so that they may be well fitted to defend the interests of the Empire.

H. E. Tsao Kwang-ting, the Educational Commissioner for Kirin, has set his face against early marriages and has published an order forbidding the marriages of youths under twenty years of age and maidens under seventeen years. It is intimated that both the parents of the bride and

bridegroom and the young couples themselves are to be punished for infringement of the new order.

The Prince Regent has been carefully examining the estimates of expenditure on the reform of the constitutional system and on all branches of administrative reform, and he has been surprised at the tremendous expense that will be involved. He has pointed out that the education of the people and the preservation of law and order are essential to progress, and are therefore exceedingly important, but at the same time the resources of the Empire must be taken into consideration, and neither education nor police must be allowed more than their fair share of the funds available for reform. The Regent's views have been fully expressed to His Highness Duke Tsai Tse, of the Board of Finance.

## THE ANNEXATION OF KOREA.

The treaty of annexation was published in Tokio and Seoul on August 29. Its principal points (according to the *North-China Daily News*) are as follow: The Emperor of Korea surrenders his sovereignty, and is hereafter to be called Prince Yi, ranking next to the Crown Prince of Japan. The former Emperor will be called the Prince Father Yi. The Crown Prince of Korea remains Prince Yi's heir. Two of the Korean Imperial Princes are given status corresponding to that of Japanese Imperial Princes. A Korean Peerage Law will be promulgated for the other Imperial Princes, Elder statesmen and high officials, but these Peers will not be admitted to the Japanese Parliament. Korea will resume her former name of Chosen. A Government General will replace the Residency-General and the Korean Cabinet, probably in October, upon the completion of arrangements for the new régime. The Korean Court will continue to receive an annual civil list of Y. 1,500,000 and temporary rewards will be given to meritorious persons. Japan will issue five per cent. bonds not exceeding Y. 30,000,000 to cover the above requirements. The commercial treaties will expire, and with them Consular jurisdiction, but the Customs duties will be unchanged for the present. The private rights of foreigners already established will not be affected, but they will not be allowed any further acquisition of land.

# Missionary Journal.

## MARRIAGES.

At Canton, May 27th, Rev. PAUL BETTEX and Miss NELLIE CLARK.

At Foochow, September 14th, Rev. J. B. EVESTONE and Miss ISABELLE D. LONGSTREET, both M. E. M.

At Bristol, Eng., August 3rd, Rev. G. A. FITCH, Y. M. C. A., Shanghai, and Miss ALBERTA C. KEMPTON, Philadelphia.

At Rothesay, Scotland, August 18th, Rev. DONALD SMITH, M.A., E. B. M., Shensi, to CHRISTINA ALGIE, daughter of Mr. James Thompson.

## BIRTHS.

At Chentu, Sze., June, to Rev. and Mrs. JOSEPH BEECH, M. E. M., a daughter (Elizabeth Janet).

At Fukiang, July 16th, to Mr. and Mrs. E. J. MANN, C. I. M., a daughter.

At Kuliang, July 31st, to Prof. and Mrs. E. F. BLACK, M. E. M., a son (William Stryker).

At Sianfu, Shensi, August 3rd, to Mr. and Mrs. A. YOUNG, E. B. Mission, a son (Russell Murdock).

At Mokanshan, August 17th, to Rev. and Mrs. F. W. BIBLE, a daughter (Mary Agnes).

At Littlehampton, Sussex, Eng., August 18th, to Mr. and Mrs. R. J. GOULD, B. and F. B. S., Hankow, a daughter.

At Soping, August 20th, to Mr. and Mrs. A. G. WOERN, C. I. M., a daughter (Ruth Dorotea).

At Tsoyün, September 2nd, to Mr. and Mrs. C. A. ANDERZEN, C. I. M., a daughter (Göta Linea).

At Peitaiho, September 6th, to Mr. and Mrs. JAMES H. MCCANN, a son.

At Chüchowfu, September 11th, to Mr. and Mrs. W. EMSLIE, a son (Kenneth Cuthbert).

At Hankow, September 15th, to Mr. and Mrs. OWEN WARREN, a son (Walter).

At Soochow, September 17th, the wife of Rev. CHAS. G. McDANIEL, of a daughter, (Nannie Russell.)

## DEATHS.

At Kuling, August 21st, MITCHELL, twin son of Rev. and Mrs. Wilbur Wilson, M. E. M., aged one year (of pneumouia).

At Yuanchow, Hunan, August 22nd, THEODOR, infant child of Mr. and Mrs. Heinrich Witt, C. I. M.

At Omaha, Nebraska, August 27th, Miss LILLIS CRUMMER, A. C. M., Shanghai.

At Nagasaki, September 19th, Rev. WM. H. STANDRING, A. C. M., Soochow (of typhoid.)

## ARRIVALS.

### AT SHANGHAI:—

August 20th, Dr. EMMA BETOW M. E. M. (ret.) from U. S. A.

September 5th, Misses ISABELLE D. LONGSTREET, CARRIE M. BARTLETT, MARY PETERS, MAUDE WHEELER, M. E. BELLING, all M. E. M. (ret.); Dr. F. L. HAWKS POTT, Rev. T. K. NELSON, Rev. B. A. GOODWIN, A. C. M.; Mr. and Mrs. M. HARDMAN and child and Miss F. STELLMANN, C. I. M., from England via Siberia.

September 10th, Mr. H. B. BARTON and Dr. A. MYERS, A. C. M.

September 11th, Rev. and Mrs. ALLISON and Mrs. A. SYKES, A. P. M., South; Mr. and Mrs. CHAS. E. MERWIN, Dr. CAROLINE MERWIN, Rev. and Mrs. R. M. MATEER, Rev. J. A. MILLER, wife and five children, A. P. M.; Mr. and Mrs. TRACY KELLEY, A. C. M.; Dr. and Mrs. H. V. S. MYERS.

September 15th, Rev. and Mrs. H. K. WRIGHT and child, Miss JEANNIE C. JENKINS, and Miss E. C. ALGER, A. P. M.; Miss M. T. HASENPFLUG, Un. Evan. Ch. Mission (ret.).

September 20th, Rev. and Mrs. L. HODOUS and three children, A. B. Mission (ret.).

September 21st, Rev. F. A. BROWN, A. P. M., South.

September 23rd, Mrs. and Miss KUPFER, M. E. M. (ret.).

September 24th, Dr. and Mrs. E. L. WOODWARD, A. C. M.

September 26th, Rev. and Mrs. L. B. RIDGELY and Miss RIDGELY, Misses ODGEN, HIGGINS and F. E. HOPWOOD.

## DEPARTURES.

September 5th, Miss A. BETTINGSON and Miss T. SMITH, Christian Mission, for England.

September 6th, Mr. and Mrs. E. O. BEINHOF and child, Mr. G. E. LARSSON, CONSTANCE and WARREN KNIGHT, all C. I. M., for N. A.

September 18th, Dr. H. G. BARRIE, for England via Siberia.

September 28th, Dr. and Mrs. F. C. KRUMLING, Evan. Ass. of N. A., for U. S. A.



